

# Zion's Herald.

VOLUME LXVI.

BOSTON, WEDNESDAY, OCTOBER 3, 1888.

NUMBER 40.

**Zion's Herald.**

PUBLISHED BY THE

Boston Wesleyan Association,  
36 Bromfield Street, Boston.CHARLES PARKHURST, Editor.  
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price including postage \$2.00 per year.

Specimen Copies Free.

THE OUTLOOK.

The territory ceded to the Imperial British East Africa Company by the Sultan of Zanzibar, and described in the charter recently granted by the Queen, is not a large section, and yet it would be hard to find a more valuable one in that region. Starting with Mombassa, one of the best of harbors, it includes one hundred and fifty miles of coastline and then extends westward, in the shape of a wedge, to the Victoria Nyanza. The area comprises about 50,000 square miles, and the native peoples number about 2,000,000. William MacKinnon is the president of the company, which is granted sovereign powers of administration and government, and will issue "Regulations," having the force of laws, similar to those of the old East India Company. The principal object of the Company is to secure the trade of Equatorial Africa and to furnish a safe and speedy outlet to the coast.

Some time ago the Peruvian government arbitrarily seized certain railroads managed by Americans, but built and equipped by foreign capital. It undertook to run these roads with the expectation of deriving large profits, but has failed most signally. So incompetent and irregular has been the management, especially on the Arequipa line, that the merchants are abandoning the cars and going back to mules for the transportation of their goods. Many of the locomotives have been disabled, and the value of the roads themselves, on which the foreign bondholders depend for the return of the capital invested, has sadly depreciated. Mr. Thorndike and other American citizens, who have been forcibly dispossessed of their rights and property, can get no redress. The government now contemplates seizing the Oroya road, which is under contract for a term of years to M. P. Grace, of New York. The popular disgust at the behavior of the government in these proceedings is said to be intense.

Dr. Lyman Abbott's argument, before the Lake Mohonk Conference last week, in favor of making the education of Indian youth compulsory, and of having the whole work performed by the government, though criticized somewhat sharply by members of the Conference, commanded itself as perhaps the only practical solution of the problem. At present only about one-third of the Indian children attend school. Dr. Abbott contended that the education given is necessarily fragmentary and restricted; that an unjust burden is laid upon churches to do what they never ought to be asked to do. It is the office of the government, having now solved the land problem and the law problem, to assume for itself the duty of educating its wards — "equipping for civilized industry and intelligent citizenship the entire mass of Indian population now under the age of, say, 18." He would have a non-political commission appointed by the President, who should devise a thorough educational system, appoint teachers, erect and furnish school-houses, etc. — the money to be appropriated in the lump by Congress. He would have the English language taught, first of all; then as much as might be needful of arithmetic, and of the arts and sciences; and, finally, methods of industry, and "those great fundamental ethical principles without which society is impossible and the social organism goes to wreck." The churches could then supplement the work with religious instruction, and by establishing normal schools where Indian teachers might be trained as educators for their own people. Dr. Abbott's views will carry conviction, and deserve adoption.

Far up at the headwaters of the Xingu River, in the province of Matto Grosso in Brazil, tribes of Indians have been discovered whose isolation from the rest of mankind has been as perfect as though they were dwellers on another planet. So secluded have they lived, that, until visited some months ago by Dr. von den Steinen, they were utterly ignorant of the existence of a world outside them; they supposed the whole world to consist of the region around the headwaters of the Xingu and Tapajos rivers; they had never seen a single manufactured article, outside of the rude implements of stones and shells which they made themselves; they raise corn, cotton and tobacco, but had no knowledge of rice, sugar-cane and bananas; curiously enough, they had never heard of dogs and fowls, though these are found almost everywhere in the surrounding provinces; they have reasoned out, or arrived at in some way, a belief in immortality, but have no conception whatever of a God. Dr. von den Steinen visited the villages of nine of these strange tribes, and found them so local in their habits that their languages, though of the same derivation, were so dissimilar as to preclude intercourse by conversation. He traces eight of the tribes as probable descendants of the once powerful Caribs.

A plucky conflict is going on in Central Africa on the northwest coast of Lake Nyassa, between a mere handful of white men with a native contingent, and a band of Arab slave-

traders who have invaded that region with the purpose of driving out the missionaries and other white men and establishing a centre for their infamous traffic. The white men, numbering twenty-six only, are now "holding the fort" at Karonga. They have had five bloody fights with the Arabs, and would have overpowered the latter, had their native allies supported them properly. The Arabs have built four bullet-proof stockades, which cannot be carried without weapons more powerful than small arms. The whites have, therefore, sent messages to England and to Natal for heavy guns and ammunition. Meantime they expect to be able to defend themselves in their fortified camp at Karonga, and also protect about four thousand Wa-Nkonde refugees who have fled from their villages because the Arabs and sought help from the white men. This heroic band ought not to lack prompt reinforcement. Cardinal Lavigerie's "legion of volunteers" should be enrolled, and should hasten to the rescue. A blow should be struck in Nyassa land, which should be heard throughout Africa, and which should sound the knell of this defiant and horrible traffic.

The trouble between England and Thibet has culminated at last in a battle, in which the Thibetans, numbering 11,000 men, were totally defeated at Jalap Pass by Col. Graham, and their camp captured. The latter had only about 2,000 Indian troops, but these were well equipped with mountain artillery, while their enemies, though strongly fortified, had only matchlocks and were destitute of discipline. Four hundred of the latter were killed or wounded, while the British loss was only ten wounded. The trouble is a long-standing one. Sikkim, where the fight occurred, is a small State, lying high up in the Himalayas between Nepal on the west and Bootan on the east, whose rajah refuses to keep his agreement with the Indian government to spend one-half of his time at his home, and prefers to live in Thibet. The Thibetans claim Sikkim as part of their territory, and have from time to time attempted to enforce it. Now Thibet itself is a dependency of China, and England secured from the latter the freedom to open the passes through Sikkim for carrying on its extensive trade between India and the country of the Grand Lama. The government of the latter, however, refused persistently to allow Englishmen to tread its sacred soil, and is particularly opposed to their visiting H'lassa. It even sets aside the counsels and remonstrances of the Chinese resident, affects to believe that Great Britain is bent on conquering its domain, and that, therefore, Sikkim must be occupied by way of precaution. Already the Thibetan force has been twice driven back; this time the engagement appears to have been a decisive one.

A very decided sensation was caused in Germany by the publication of portions of the late Emperor Frederick's diary, in the columns of the *Deutsche Rundschau*. The effect of these disclosures has been to considerably discredit Bismarck, and to exalt Frederick himself as the true shaper of German policy in the great crises through which the nation has passed. Thus the creation of German unity appears to have been advocated by the latter rather than by the former, both the Emperor William and the Chancellor holding back from it until after the battle of Sedan. The bombardment of Paris was strongly opposed by Frederick, but Moltke carried the day. So strongly did Frederick favor a constitutional form of government, in this private record, that the German Liberals have adopted his views on this point as a campaign document. It is scarcely to be wondered at that Bismarck, after a conference with the present Emperor, neither of whom consulted with reference to the publication of these State secrets, should pronounce them fabrications, and prosecute the journal that had the audacity to publish them.

## EDUCATION — SOME SUGGESTIONS.

BY REV. D. H. WHEELER, LL. D.

A GREAT change in the methods and subject matter of liberal education has come upon us in the last twenty-five years. The change has been stoutly opposed, but it has come. The opposition was wise and useful; it is fairly entitled to at least half the credit of the good gained by the reforms. In the judgment of public opinion, "Her Majesty's Opposition" does a good half of the work of progress. The opposition sifts measures and delays them until they are made practical. Nothing human is perfect, and education, like other human things, has only relative fitness; it is at the best only our imperfect best, and it is always relative to current civilization and knowledge.

It is plain that in a college course of study the natural sciences have about three times the space allowed them in 1860, and they usurp a growing space in other studies; for example, in metaphysics and mathematics. The schools of preparation now do the greater part of the work of the old college. A graduate from a good academy has better Latin and Greek training than college graduates had in 1860. He has been more wisely taught, more scientifically drilled, and though he has read less, he has probably gained all the general advantages, the disciplinary values, of classical studies. It is no longer in place to eulogize classical discipline in discussions on the college course; the discipline is required at the entrance examinations. As for the value of the present college Latin and Greek, I think we must concede that it has no absolute superiority. Other studies may be for some persons, possibly for all persons, more valuable.

The best service of classical study — best general service — has been secured in the academy or preparatory school.

Misconceptions and misunderstandings

abound in this field because we mix two kinds of education in the existing college — one is *training* and the other *learning*; and because we cannot anywhere entirely separate the two. And yet the academy is the proper training school, and the college aims chiefly at learning. But is the college distinctly headed that way? Not always. It was a training school a hundred years ago; still a training school fifty years ago. It is now trying to become a house of learning. It is in such a subject-matter and methods of teaching, or mainly such; but it is still in considerable measure a training school by means of its organization, class-regimenting and time requirements. We are probably growing towards the elimination of the training features of the college. Many have dropped out gradually; others are falling into disuse. We still have, and ought for some time to foster, a kind of college which is the old Methodist seminary of forty years ago. This kind of college is academy and university in one. For specimens of it we must go further and further West each year; it is necessary because good training schools are wanting. In truth, we have a set of college problems arising from the almost general weakness of the academic instruction.

For the purposes of learning no one will seriously question the superior importance of modern literature. Latin as grammar is a kind of universal key, and I believe it should be drilled into all young people — say from nine fifteen — and that English grammar ought to be mainly learned in the Latin drill room. In my judgment, Greek grammar should be added to Latin at say twelve, for its peculiar disciplinary power. It grows upon me that the discipline of classic grammar is most useful the earlier they are administered. But nothing in this need furnish an argument for devoting a day to either Latin or Greek in college. There they may take their place in competition with other knowledges.

But are modern languages good substitutes for the Latin and Greek? For the Greek, yes; for the Latin, no. I put the latter reply on a very modern basis. Latin furnishes skeleton grammar, and the modern grammars we study are developments from Latin grammar or from analogous growths on a common skeleton. You might as well try to study physiology and biology without anatomy as to attempt the study of language without some kind of a skeleton grammar. Latin is beyond all controversy our nearest approach to a bone-system of language-building. After mastering it, the student will easily master any grammar.

What is the use of modern languages, say French and German? The general use is their contents. They have thought and knowledge locked up in them. Another use, quite as valuable as the similar and much-lauded use of Greek and Latin literatures, is the particular and specialized humanity which creates a foreign literature. Of course, also, the comparative grammar value is high. The means of teaching carefully, with disciplinary results, are rapidly coming into use among teachers of French and German. We gain here every year. These new implements have so much value that French and German are, I think, very fair substitutes for Greek preparation.

Education has two great ends — habits and knowledge. The first covers the whole man, intellect, morals, religion, and the training school is the place for such education. Knowledge is the chief purpose of the college. But knowledge has one end in art, and art is mainly expression. From the outset of his education, the pupil is learning to utter himself; and this is one reason for making language a large, an undiminished, factor in education; and the art of utterance is a twin if not one with the art of thinking. Words are not empty; living words are always "loaded," even in the dictionary.

Can the college embrace industrial education? I think so. But this article has reached its limits. This only: drawing is in my mind among the things to be taught early to all young persons, and a graduate from college who is helpless with his hands ought to be impossible.

## VETERAN PRISONERS — A GREAT MEETING.

BY CHAPLAIN C. C. McCABE.

THE Veteran Prisoners' Association has just held a meeting at Indianapolis. It is wonderful that there are enough of us alive to hold a convention at all; yet there we were, after the lapse of a quarter of a century — men into whose hungry eyes I have often looked across empty tables, and whose forms I have seen emaciated with disease, and covered with vermin, lying amid the filth and squalor of a rebel hospital!

General W. H. Powell presided. He was captured after being terribly wounded at Waynesville, Virginia. Upon a false charge he was put into a dungeon, where he had neither bed on which to sleep nor chair on which to sit. His wretched food was handed to him through an opening in the door. The prison attendant sometimes failed for a whole week to remove the accumulated filth of his dark abode. When he left Ohio to take command of a Virginia regiment, my father-in-law, Mr. John Peters, of Ironton, gave him a horse, saddled and bridled, with silver-mounted pistols, ready for the fray. And we little imagined our next meeting would be in Libby Prison. One evening I was surprised to have a note from him placed in my hands by a colored man. Opening it, I read:

"DEAR CHAPLAIN: Sing a little louder. I can just hear you." W. H. POWELL."

After that we stood close to the window, pitched our evening hymn in a little higher key, and sent the strains down into the dungeon far below us, where he stood by the only narrow opening in the wall, trying to catch the words and sometimes joining with us. The General carries with him yet a little Bible I managed to send him with a cheering message

written in the margin of the 42d Psalm: "Hope thou in God, for I shall yet praise him."

After his release he commanded a division that swept like a whirlwind through the valley of Virginia, and his services were so great as to draw most hearty commendation from that eminent soldier, Philip H. Sheridan.

That man sitting near General Powell is General F. B. Kelly, who raised the first loyal regiment south of Mason and Dixon's line. He was shot through one of his lungs at Philippi, but though he was wounded so severely, mightily contributed to those early victories which lifted the nation from its despondency and prepared us for the great struggle to save the Union.

The entrance of Col. A. D. Straight created the greatest enthusiasm among his old soldiers, especially, many of whom were present. In a private conversation with him, he reminded me of a conversation he had with Capt. Sawyer when he and Flynn drew the fatal ballots which elected them to death. "I tried to comfort Sawyer," said the Colonel. "He seemed to be so badly about never seeing his family again; and the fact is, the tears were running down his cheeks at very thought of them. 'They'll not hang you. They won't dare to do it.' 'Yes, they will,' said Sawyer; 'yes, they will. I'll bet you a thousand dollars they will.' I said, 'Suppose you win; how will I get the money to you?' That broke the spell, and he cheered up from that hour. They were not hung, as you remember. Father Abraham put his big foot down, and when he did that, even such a man as General Winder had to yield."

One of the Andersonville prisoners had a verbatim copy of an order issued by General Winder when he took charge of that prison. Here it is. Read it and ponder the fact that the lives of 35,000 men would have been sacrificed if that order had been carried out; and it would have been, if our army had attempted their rescue.

*Andersonville, July 27, 1864.*

ORDER NO. 13.

The officers on duty and in charge of the Battery of Florida Artillery at the time, will, upon receiving notice that the enemy has approached within seven miles of this post, open upon the stockade with grape shot, without reference to the situation beyond their lines of defense.

JOHN H. WINDER,

Brigadier General Commanding.

More than 50,000 died in these prisons. Thousands of others lived on to suffer. Corporal J. A. January was with us, who cut off his own feet with a pocket-knife which he borrowed from a comrade, and, by request, exhibited to the audience. He had some deadly fever which so weakened him that the heart was unable to send the blood to the extremities. Then gangrene set in, which means blood-poisoning and certain death. The Corporal asked the rebel surgeon to cut off his feet. He refused, saying, "You'll die anyway, and then we'll have one less to bother us." When he had gone, the soldier performed the operation himself, and was brought home at last, weighing but forty-five pounds. There he stood before us, with two artificial feet, looking pale and haggard, the only man in the world, probably, who ever had the nerve to do such a thing as that.

Corporal Tanner was there, who lost both legs in the storm of battle. When he stood up to speak to us, the enthusiasm rose to fever heat. He was graceful, eloquent, magnetic. He moved us to tears and then to cheers. The convention visited General Harrison in a body, and left him their hearty good wishes for his future welfare, in response to which he made a beautiful and fitting reply.

Time would fail to tell of all that was done and said. The great platform of Tomlinson Hall was filled with the souvenirs of the prisons of the South. It was a sight worth crossing the continent to see.

We are a vanishing army! One can look into the future a little way, and see that long a few white-haired old men will gather for the annual meeting of our Association to talk over the tremendous events of the war for the Union, to pray for the blessing of God to rest upon the great republic, and then part forever to go to their homes to wait and listen for the first faint roll of the tattoo of death, which to the soldier means "lights out and to rest," and that low, sad throb of the drum shall summon them to their graves, over which the glorious banner of a united nation will be floating still. And God grant that that flag of the free we have loved so well may still be floating under these starlit heavens when the angels shall beat over our sleeping dust the reveille of the resurrection morning!

## LETTER FROM MEXICO.

BY REV. JOHN W. BUTLER.

FTER a very warm transcontinental journey of seven days and some fifteen days in California, we reached the City of Mexico on July 20. We found most of the members of the mission in good health and spirits, and received a cordial welcome back to our work.

We say most, because an exception must be made in the case of Rev. W. P. F. Ferguson, our associate in this city. This great altitude has proved too severe for his nervous system, and completely broken in health, he returned to the States a few days after our arrival. Many prayers follow him, and many friends desire his speedy restoration to health.

It was a great joy to find our Theological School in a flame of revival. Bro. Lucius C. Smith, of Guanajuato, spent some ten or twelve days holding special meetings with the students. Over thirty were converted. The good work spread into the preparatory school and also into Miss Warner's girls' school.

The work in other parts of the field is looking up. Let our New England friends con-

tinued to give the key to the Advocate's editorial; the supposed offense of our editorial is to be found in the ill condition of the Advocate over matters for which we are in no wise responsible. It is always bad for a household when one of its members has not the grace to restrain its worry and fret, but pour them out upon the first imaginary provocation.

We said in the editorial which has been

subjected to the Advocate's castigation, "In

the past the East has taken the leadership in

the development of the church, but we fear

that we can no longer count on its support

even." If we have mistaken the position of

the East on this question of the women, we

shall be most happy to render satisfaction.

In the anti-slavery conflict and in the lay-repre-

sentation movement the West followed the lead

of the East. And we are disappointed

that the latter appears, at least, to lag behind

in this later question. But we said also, "The

eastern official press is for the most part,

if not altogether, against it, and will do its utmost

to defeat it." But it is very careful not to

deny that it is opposed to the entrance of

women into the General Conference.

When we affirmed that the eastern official

press was not in sympathy with this forward

step in the development of the church, we had

in mind the past history of the New York

Advocate. It is the oldest official weekly

## Miscellaneous.

## YOUNG PEOPLE'S ORGANIZATIONS.

BY REV. J. H. TWOMLEY, D. D.

THE hour of the young people is upon us. Despite the excitements of trade, fashion and politics, the nation is astir with young people's assemblies and conventions for high intellectual, moral and spiritual purposes. Such an hour of solicitude for the young and of activity by them has not been seen in the centuries of the past; yet all that we now see is but a prelude to broader, grander movements. The young people are coming to the front to stay; and they are taking their positions with a breadth of culture, a maturity of character, and a special fitness not possessed by the young of any previous age. Hundreds of thousands have gathered this season in Chautauqua, and sub-Chautauqua, assemblies; a multitude recently convened in the metropolis of the West in response to a call from the Society of Christian Endeavor; a week hence a large convention of delegates from local societies will be held in Chicago, under the auspices of the Methodist Young People's Alliance; and on the 17th of October the Young People's Christian League will hold its third public convention in the city of Boston. Numerous local conventions or assemblies of young people, for intellectual and spiritual purposes, will be held during the autumn in every State of the Union.

The coming convention of the Christian League in Boston will be attended by hundreds of delegates representing all the States of New England, and probably several others. Prior to that event, it is hoped that a large number of societies will be formed in our churches, and that these, and all now existing among us, which are recognized by the officiating church societies, will make themselves auxiliary to the Young People's Christian League, and send a full quota of delegates to the convention. Besides the delegates provided for by the constitution, hundreds of our young people should come to enjoy the occasion, to catch its inspiration for work, and to give a new impulse to this popular movement. There are many indications that the Y. P. C. League is to be the most taking and effective organization among the young people of our church.

It is scarcely needful to say that all our local societies should be formed under our own banner, and be connected with one of the more general organizations, as the Y. P. C. League, the Oxford League, the Lyceum, or the Y. P. M. Alliance. To organize our young people and place them under the guidance, though gentle and plausible, of other people to be trained in doctrines and in methods diverse from our own, would be disloyal to the truth which we have received and professed to believe, and, to say the least, arrant trifling with the spiritual well-being of our young people, and with the faith and life of the church of the future. A leading Presbyterian journal has calmly but clearly notified the Presbyterians of their competency to train their own youth, and of the un-wisdom of relegating them to outside parties for instruction and guidance. This advice is quite as good for Methodists as for Presbyterians. The vigorous, clear-sighted Baptists are evidently in sympathy with this view of duty. Within a few weeks they have "resolved" into being a national Baptist Young People's Literary Association, which will conduct a social, literary and religious institute at Cottage City next summer — how many others I know not. Any one who shall attempt to conceive of the full obligation of Methodism to the youth of this country, and of her relation to the "impending crisis" — the conflict between popery and evangelism — will feel that it is of the utmost importance for her to organize and train the millions of young people who acknowledge her ecclesiastical banner. There are in the United States about 12,500,000 evangelical church members, and about the same number of youth from seventeen to thirty-five years of age; consequently, if the church members are to reach and save the young, every hundred church members must search out and save, instrumentally, one hundred youth. The work of the church is apparent. Our two millions of members must save two millions of young people. General Methodism has the watch-care of over 4,600,000 young people in this country, and this vast throng must be saved and set to the task of "spreading Scriptural holiness over these lands."

We ought to be zealous, all and everywhere, to have the more than 2,000,000 of Methodist Episcopal young people organized in full connection and sympathy with the church, and under training for Christian work. I have long desired to see a national convention of delegates, from the local societies of this great body, assembled to devise plans by which young life can help save the nation and the world. So long ago as 1869 and 1871 reports urged the proper education and culture of our young people, and the importance of forming societies among them for their improvement and for church work, were unanimously adopted by the New England Conference. In one of them appears the following passage: "Should they — young people's societies — increase in number and influence, as their importance leads us to hope they will, the time may not be far distant when we shall see a national convention of Methodist young men, delegates from these local organizations. Such a convention, properly conducted, would exert a wide-spread and salutary influence." A similar suggestion was pertinently presented in ZION'S HERALD, two or three years ago. With the progress in co-education and co-work of the last eighteen or twenty years, in due recognition, we should now say, Methodist young people rather than Methodist "young men."

Most certainly, as we have already said, Methodism should train her own sons and daughters, and not farm their culture out to her neighbors. Nor is this all; inasmuch as character is based upon the truths believed, we should seek alliances with those who hold "the like precious faith" with ourselves, rather than with people who have never assented to our doctrines, or who hold notions so unsettled they find it difficult to formulate them. The many branches of the great Methodist family are separated by questions of geography, methods of administration, color and the like — all trivial — while they firmly hold one faith, one experience, one purpose. Why, then, should they not work together in

harmony and love? why should not all reasonable means be employed to bring them into closer connection in various lines of Christian activity? Is it not the part of wisdom to encourage the formation of young people's societies in all branches of Methodism, and the holding of conventions, from time to time, of delegates from these societies for social, educational, and religious purposes? By such gatherings a feeling of oneness would be developed, which would be a powerful element in support of republican institutions and the Protestant faith.

The movement to organize the young people should not be left to their spontaneous efforts; it should be cherished by the warm heart of the great church, generously sustained by the resources of the wealthy, and guided and cheered onward by the intelligence and wisdom of both ministers and laymen.

Brookline, Sept. 19.

Always, if we seek it with a clear soul-sight,  
We can see the guide that leads us to the light;  
Pillar of the cloud by day and of the fire by night.

Always, if we seek it, must our souls confess,  
Water from the smitten rock flows swift to bless;  
Manna falls in every wilderness.

When, sore stricken, all the spirit cries,  
From the dust of sorrow where it helpless lies,  
Always healing greets the lifted eye.

Always the sea rolls deep and wide,  
If our feet are called to press the other side,  
For our safe, sure going, will the waves divide.

Always 'mid the dreariest, weariest ways,  
There will shine some spot where we can raise  
Shouts of victory and songs of praise.

—Carroll Perry.

## THAT MYTHICAL "DEAD-LINE."

BY REV. D. H. ELA, D. D.

A N opinion is afoot that all the churches want young men only for pastors, and that the older men are harshly pushed aside to make way for youth. The religious press are apt to use that stock phrase, "the dead line" (first brought into use in war times by a correspondent of ZION'S HERALD, I believe), and frequently repeat the cry that the churches are clamoring for young men in the pulpit.

But is it true that there is such clamor for young men? Are ministers of fifty, or even sixty, so unacceptable to the churches either positively or compared with the past? Especially is it true in the Methodist ministry?

Of course, if a church were purposing to settle a minister for life, they would naturally look for one whose age gave promise of growth and long-continued vigor; but with the practical abandonment of the life-tenure policy, many pastors are now settled at middle life, or even later.

But in our itinerancy there is no such excessive demand for young men, and no such objection to older men as is popularly supposed. On the contrary, never in the history of the church were the young men advanced more gradually, and never were the older men so much in demand or so largely or so profitably employed as now. In the early days of Methodism, indeed, there were no old men in the itinerancy. Only the young, vigorous and enthusiastic could endure its hardships or press on despite the opposition encountered. Of the forty-five members of the N. E. Conference who died during its first fifty years, only eight attained the age of sixty years, and the average age of the forty-five was but 42.5 years. Of the last forty-five who have died, the average age was 70.3 years, and their average term of ministerial service over 42 years.

Now are men — with rare exceptions — put into important charges so young as formerly. An examination of the records of any leading church will show that the average age of the pastor has steadily increased for fifty years. In the N. E. Conference not more than two pastors of first-class churches are less than thirty-five years old, or have been in the pastorate less than ten years. Of the New England Conference, 98, or 37.5 per cent of the whole number, are in or beyond their thirtieth year of service. Of these 43 are "super" — 10 are in educational or other work outside the pastorate, and 45 are pastors — being 23 per cent of all the pastors in the Conference. The average salary of these 45 is considerably above the average for the whole Conference: 28 of them receive above \$1,000 and rent, and seven are in what are termed first-class appointments — holding, in fact, one-third of the charges of that class as graded by salary. These are the class of churches which are intended to most generally choose their own pastors. It is very seldom that a minister is appointed to a first-class charge — unless he is a presiding elder — without the consent of the charge.

Only rarely, indeed, do strong churches ask for very young men, almost never for unproved men. All are alike looking for able ministers and successful ministers. Genius is always in demand. Churches, too, will usually prefer a man who is developing and on the up grade, to one whose life has culminated, and who is hence on the down grade. Often the request for a young man means, we prefer an inexperienced live man to a worn-out one. Not infrequently the request for a young man means a desire or purpose to reduce the salary. But always, with equal efficiency, the church prefers the added advantage of experience.

A few lessons are suggested by a study of this subject. One is that with the broader education of to-day the ministry is less dependent than formerly on the "bodily exercise," or emotional fervor, in which, of course, youth excels. The minister with broader intellectual training and fuller resources has larger staying power. Hence the man of sixty is far more vigorous now than was he of the same age two generations ago. Many of our ministers continue their growth far beyond the former period of climax and decay. It is not necessary to be old so soon as formerly. If the spur of ambition or hope be further needed, ministers may remember that the church is steadily electing older men to the episcopate. Bishops Peck, Newman and Malibeu — who ever thought of him as old? — are among the oldest men ever elected bishops.

It is possible that the extension of the time-limit may prove unfavorable to the older men. Churches which would gladly have the services of such pastors for two or three years may hesitate about asking for them with the prospect of a five years' term. On the other hand, the possibility of lengthened terms of service may prove such a spur to younger men and such an incentive to studious self-de-

velopment, that it may result in still greater lengthening of the period of pastoral vigor and usefulness.

## THE CHRISTIAN MINISTER AS A CITIZEN.

BY REV. J. I. BARTHOLOMEW.

(Read at the New Bedford Preachers' Meeting, and unanimously requested for publication in ZION'S HERALD.)

CHARLES Sumner said: "Politics is but the application of morals to public affairs." If that is true, the moral teacher must be interested in politics. A glance at the dangers now threatening us as a nation ought to convince every one that ministers cannot be indifferent to them: The vice of our large cities, the rapid massing of our population in these vice centres, labor troubles, socialism, Romanism, Intemperance, Sabbath desecration, ignorance and vice among the colored people of the South — an ominous list! We become alarmed. We fail to see the promise of divine help in the marked divine favor of the past. We forget, for the time, the fervent patriotism of the American people, which would throttle any of these evils, or all of them combined, when once it shall be clearly seen that they have become actual enemies of our government. Nevertheless, the evils are actual and formidable, and we view them calmly, not because of indifference, but because of a calm confidence that "the solid, sober, second thought of the American people will be right," and that God will be with that right.

But "eternal vigilance is the price of liberty," and if a "calm confidence" lures any one into inactivity, it becomes at once treasonable and should be banished. The people will be right only because they will follow right leaders of thought and action. Who are the natural leaders against these evils? Christian ministers, by their professional reading and thought, are, or ought to be, natural leaders. Their leadership is usually sought in purely moral matters. Shall they continue this leadership in moral matters when these assume political aspects?

Two considerations of great weight must cause us to hesitate before giving an affirmative answer to this question. First, the importance and sacredness of a minister's calling. A man called of God to preach salvation to a lost world cannot lightly turn aside and use his time for other work. Then the question emerges: Will such outside work unfit the minister for his professional duties? The second consideration is that the preacher of the Gospel does a grand work for government in his regular ministry. The stability of our government and the morality of its legislation depend on the morality of the people. If the people are corrupt, we have Carlyle's old problem: "Given a nation of rogues, to evolve an honesty from their united action." The true gospel preacher always is a power for morality. Herein lies his greatest service to his country, and it may be a question whether he is called upon to do anything more in that line.

It is difficult to determine how much time and energy a minister may devote to extra-professional work. We allow him to prepare and deliver lectures on non-religious topics. We allow him to publish books not strictly religious, to write newspaper and review articles on various themes, and to teach in secular institutions. If we are right in allowing these, then we cannot object if equal time is given to political work. If it be said that political work unfits a man for preaching, we reply that the statement needs proof. If a minister goes into political work because of a sincere desire to bring about conditions favorable to morality, and keeps entirely aloof from the questionable methods of the machine politician, he will not be unfitted for his profession. Further, the politico-moral evil is directly opposed to all gospel effort. Says Bishop Foss: "I oppose the liquor traffic because it undoes the work that I am trying to do." Sabbath desecration does the same thing. Manifestly it is part of a minister's legitimate work to remove obstacles to the progress of the Gospel.

The fact that by preaching the Gospel a man contributes much to the purity and stability of government, ought to be a source of encouragement to the minister. But it does not appear that, because he has conferred some good, he is, therefore, freed from obligation to confer additional good which is in his power. Rather, the obligation is commensurate with the ability.

Still, the corruption of politics haunts us, and we feel that somehow the church or preacher that touches the thing will be polluted. Said a Chicago clergyman recently: "I am not ready to see the church scrambling amidst the political corruptions of the day to have laws passed for the preservation of her holy days. Whenever I think the religion of God gives us the arm of the State to support it, I will renounce it!" A Wisconsin paper promptly responds: "The Christian Church that snatches up its dainty skirts and stands aloof from the dirty world, that lets the nation rot down in political corruption without stepping into the midst of politics and demanding wholesome laws, Christian laws, and laws for the preservation of her institutions, is beneath the contempt of the dude. The clerical manikin who simmers with the religion of love given by Jesus, and lets the devil make all the laws . . . couldn't do true Christianity a greater favor than to renounce it."

The editor is largely correct. There is no greater danger to our government than the indifference to politics manifested by so many good men. Some stay away from the polls entirely. Some go to the polls and vote a ticket made by the professional politicians. Others neglect the primaries, but patch up the best ticket possible from the various candidates whom the statemakers have placed in the field. All these have practically surrendered their sovereignty. Brethren, this thing ought not so to be. It is a shame to our manhood and a calamity to our posterity.

The reason for this indifference is not far to seek. Clean citizens do not naturally go to dirt. The devil's agents have taken advantage of this fact and made politics as dirty as they safely can. So have managed, in many cases, the politicians of a man's own party; and the politicians on the opposite side have added to the effect, when good men are nominated, by adopting the principle: "Throw mud enough, and some will stick." It is frequently worth a man's reputation to go into politics, but it is worth it. The question of importance to us in this connection is: How

can a preacher do most to induce good men to take an active interest in matters of government? Shall he stand back and say, "Go! I wish I could, but it is too dirty for me." If he does, men will not go very fast. Shall he say, "Go! I can't myself, I am too busy." Every other man is also too busy. No! let him say, "Come." Let him show that he believes in the matter enough to do something and to risk something. People will follow.

I raise but one more question: Is it right for a minister to meddle with party politics? After all, that is the important question. We all believe that ministers ought to advocate right political principles. A few years ago during the non-partisan amendment campaign in Iowa, nearly five hundred Methodist preachers, from pulpit and platform, were thundering against the saloon and for prohibition. I heard of no Methodist voice raised against their action. Now, if a preacher is thoroughly in earnest for prohibition and is thoroughly convinced that it can be secured only through the Republican Party, is he equally justified in working for that party as against all others? Or must he advocate the principle only, and forever leave untouched the only method by which he thinks the principle can be put into operation? If he believes the third party a help to prohibition, must he keep still until it

is established? This is a scant rendering, inasmuch as the Hebrew particle is feminine, and requires a fuller recognition of the fair sex than was in harmony with the spirit of the age. The revisers of 1885 had heard of the W. C. T. U. and of the various workers in the fields of charity and missions. The effect is seen in the fresh touch they give to the passage: "The Lord giveth the word; the women that publish the tidings are a great host." The women singers lead the Gospel triumph.

## Source of Unrest.

The discontent, so frequent in human society, is due less to any condition in life than to changes from higher to lower. Men rise with a good degree of equanimity and satisfaction, under the comfortable assurance that their merits are being appreciated and recognized; but very few are able to descend in the scale without a wry face or a broken heart. Old burdens are joyfully dropped, but new ones are not joyfully assumed. Anticipated duties and struggles bring men to the verge of murmuring and despair and rebellion. The Israelites at Kadesh were not altogether singular; similar conduct reappears everywhere.

Woman.

The humble estimate of woman in the age of King James is often seen in the translation of the Bible executed by the king's scholars. Parts of the narrative relating to woman are toned down, as seen in Psalm 68: 11. The translators have it: "The Lord gave the word; great was the company of them that published it." This is a scant rendering, inasmuch as the Hebrew particle is feminine, and requires a fuller recognition of the fair sex than was in harmony with the spirit of the age.

A plot of ground and \$750 have been presented to Mrs. Bishop Newman at Round Lake, N. Y., for her proposed missionary home.

Rev. T. H. D. Harrold and wife, of Cosington, Ohio, were severely burned, Sept. 9, by the ignition of gasoline while attempting to start the fire in a

We need the earnest moral support of all New England Methodists.

Give us these with your prayers, and we will give the toiling masses of the people constant religious and social services, a Christian home and Christ. We will seek and save the lost. Help the mission!

## GENERAL METHODIST ITEMS.

—The health of Rev. Dr. Osborn, of England, has been thoroughly re-established.

—The Methodists of Centreville, Ind., recently held a wood chopping and basket picnic.

—There are 340,000 members enrolled in the Wesleyan Bands of Hope.

—Rev. A. H. Gillett and family have removed from Wyoming, O., to Greencastle, Ind. His three boys will enter DePauw University.

—The wife of Rev. T. W. Anderson, recently transferred from the East Ohio to the West Dakota Conference, was instantly killed by a train near Bloomfield, O., Sept. 6.

—A plot of ground and \$750 have been presented to Mrs. Bishop Newman at Round Lake, N. Y., for her proposed missionary home.

—Rev. T. H. D. Harrold and wife, of Cosington, Ohio, were severely burned, Sept. 9, by the ignition of gasoline while attempting to start the fire in a

—The Centennial of Methodism in Burlington, N. J., will be celebrated in the Broad St. Church, Oct. 11 to 16. Bishop Andrews will preach on Sabbath morning, the 14th.

—Rev. Mark Guy Pearce is now resting on the Continent. The West London Mission services, which are now conducted by Mr. Hughes, continue to attract immense congregations.

—The completed portion of the Methodist Episcopal Hospital, Brooklyn, is now taxed to its utmost capacity, the sixty beds which it contains being all occupied by patients.

—Rev. Richard Green, who has been appointed to the governorship and pastoral charge of Dillard College, will have associated with him, as professor of classics and mathematics, Rev. R. Waddy Moss, a relative of Mr. S. D. Waddy, M. P.

—Plover, Wis., during Rev. Thomas Sharpe's pastorate, has had 272 conversions and has organized and built a new church.

—The Methodist French mission in New Orleans is meeting with considerable success.

—Dr. G. De La Maty, pastor of Evans' Memorial Church, Denver, has been nominated for governor by the United Labor party of Colorado.

—Rev. Valentine Ward Pearson, B. A., who succeeds Dr. Dallinger at Wesley College, Shiffield, is a graduate of the London University, and was educated at Owen's College, Manchester. He entered the ministry in 1889.

—A convention of western presiding elders is to be held in Kansas City, October 16-18. Bishop Nide is to deliver the opening address.

—Prot. N. Lucock has resigned his chair in Allegheny College, and will enter upon the pastorate of First Church, Erie, Pa.

—The Chinese M. E. mission in San Francisco has raised over \$300 for missions. This is about \$5 per member.

support of all New Englanders, and we will give constant religious and moral help to Christ. We help the mission!

## DIST ITEMS.

Osborn, of England, has recently sent picnic.

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SUMMARY.

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sick. His votaries called him

and held strenuously that he

devotion to him had caused

He was a Scotchman, and 44

Exchange.

## Our Book Table.

PAUL'S IDEAL CHURCH AND PEOPLE. A Popular Commentary with a Series of Forty Sermons on the First Epistles to Timothy. By Alfred Rowland, LL. B., B. A. (London University). E. E. Treat: New York, 771 Broadway. Price, \$1.50.

This is a unique study of one of the most important of the Pastoral Epistles—one which embraces the great principles of Christianity, and gives inspired counsels concerning difficulties and controversies in church, State, and home. The author is a well-known Congregational clergyman of London, admirably qualified by scholarship, spiritual insight and experience to bring to light and apply the hidden truth of the Word. He gives first a brief and able exposition of the Epistle, and then gathers up its practical and homiletic teachings in forty suggestive sermons. His treatment and master will be found extremely valuable by Bible students of every grade.

THE SERMON BIBLE. Genesis to 2 Samuel. A. C. Armstrong & Son: New York, 714 Broadway. Price, \$1.50.

This is the first volume of what promises to be a series of unusual excellence and value. It is hardly a thesaurus—it is not bulky enough for that—but its aim is to give in convenient form the essence of the best homiletic literature of this generation. Thus far the preacher has been compelled to resort to a Homiletic Index, in which he found, too often, only meagre and unsatisfactory references. These volumes will contain the printed thoughts of the best and greatest preachers, many of them not heretofore published. Under each text cited will be given references to books, magazines, etc., so that the preacher, having selected his text, will not need to ramble for material—he will find it all collected for him, or needful references given.

THE PROBLEM; or, "The Irrepressible Conflict" in Politics (new edition). By L. V. Villars, D. D., President of McKendree College, Lebanon, Ill.; Cranston & Stowe: Cincinnati. Price, 25 cents.

The contents of this volume are as follows: "Our Government Constitutional of the People"; "The Liquor Traffic in Politics"; "Reasons for Prohibition"; "Powers of Congress"; "Liquor Revenue for Education"; "The Government Partnership in the Liquor Traffic"; "Revenue for Liquor"; "Objections to Prohibition, and Answers"; "Further Objections Considered"; "The Third Party Movement"; "Past Record and Future Confidence"; "Elements of Reform"; "Some Closing Words"; "Embarrassing Prohibition"; "Whiskey in Bond"; "Prohibition will Prohibit"; "Statistics of High License," etc.

MOLLY BISHOP'S FAMILY. By Catherine Owen. Boston: Houghton, Mifflin & Co. Price, \$1.

This is an interesting and sensible book on the bringing up of children, written by one who has had practical experience. It is a breadth of view and a freedom from dogmatism on so important a subject that gives the book an interesting zest to the reader from the first. It is a timely and helpful volume on a most important topic.

SIBYLIA. Adapted from the German by Cornelia MacFadden. Cranston & Stowe: Cincinnati. Price, 12.50.

This is an interesting and sensible book on the bringing up of children, written by one who has had practical experience. It is a breadth of view and a freedom from dogmatism on so important a subject that gives the book an interesting zest to the reader from the first. It is a timely and helpful volume on a most important topic.

HOMES OF TO DAY, issued quarterly by Frank L. Smith, architect of 22 School St. Boston, gives modern examples of moderate cost houses, with perspective views, plans, and descriptive letter-pes. We advise any one who is contemplating the erection of a house, to send to Mr. Smith for a copy of his quarterly journal. Price, 25 cents.

LATE ISSUES OF CASSELL'S NATIONAL LIBRARY are: "Marion: A Tale of Flanders Field," by Sir Walter Scott; "Essays and Tales," by Richard Steele; "The Merry Wives of Windsor," by William Shakespeare. The same publishers send out in their paper-covered Rainbow Series, "The Silver Lock and Other Stories," by popular authors. Cassell & Co.: Limited: 104 and 106 Fourth Ave., New York.

The scenes of this story are mostly laid in a small German village by the sea-shore and in Berlin. The time is the few years preceding and during the Franco-Prussian war. The characters are well drawn by the author, and are realistic and natural. Sibylia is a story representing the conflict of faith with doubt, and the victory of faith. The translation is exceedingly well done.

REMEMBER THE ALAMO. By Amelia E. Barr. Dodd, Mead & Co.: New York. Price, \$1.50.

Mrs. Barr yields a most fascinating per- and whatever be the plot of the story, there runs through it a line of exalted and inspiring sentiment. The scene of this book is laid in Texas, and a young American is its hero, with a bewitching Spanish lady as the heroine. The contrast between the Mexican and American type of civilization is critically drawn. This is a volume which does not weary, but refreshes and stimulates thought and noble purpose.

THE DRAGON OF THE NORTH. A Tale of the Normans in Italy. By E. J. O'Wald, E. & J. B. Young & Co.: New York. Price, \$1.50.

The first establishment of the Normans in Italy belongs to one of those twilight periods of history which are a fair field for romance. The author has most thoroughly re-created the past, and you fill him with all the fascination of a romance that thrills with the life and activities of the living. This volume will rank with the best of our historical novels.

THE REBEL ROSE. A Story for Children. By Frances Hodgson Burnett. Illustrated by Henry Sandham. Jordan, Marsh & Co.: Boston. Price, \$1.25.

This story is so charming and unique that it will be read at the first sitting. The author tells how a child took a fancy to burglar from reading much about them. Having no fear if them, she rises from her couch on a certain night to greet one in her house. The charm of the story is the fascinating way in which the innocence and confidence of the child hold the robber, and its constraining influence upon him.

BOOKS OF THE WEEK.

MAGAZINES AND PERIODICALS.

The English Illustrated Magazine for September contains Part II of Henry James' "Patagonia"; "In the Polish Carpathians" by Adam Giegnar; "London Street Studies," by F. Asby Sterry; "Hampstead," by Barbara Cartland; and the conclusion of Prof. W. Minto's serial—"The Mediation of Ralph Hardelet." "Dorothy," engraved by O. Lacour from a drawing by Henri Ryland, serves as a frontispiece. Macmillan & Co.: 112 Fourth Ave., New York.

THE CHURCH AT HOME presents its usual well-filled pages of matter pertaining to practical organized philanthropy. The editor explores the work of the "Commercial Temperance League," which is rapidly increasing in numbers; one of the rules of the order being that each person shall enlist ten other members. Winnie Louise Taylor writes upon "A Prisoner's Life." The address delivered by H. Seth Lowe at Buffalo, on "Municipal Charities," is given in a place. "A Soldier-Evangelist" by Fredrick Woodrow. William Schuyler relates a parable entitled, "How Peopl Live." The "Ten Times One" and the "Intelligence" departments are well filled.

3. Hamilton Place, Boston, Mass.

The Church at Home and abroad for September—the missionary magazine of the Presbyterian Church—is, as usual, fresh and interesting. The subject for the September concert is "Japan and Korea," and a map and cuts of several school buildings are given.

133 Chestnut St., Philadelphia.

The September number of the Canadian Methodist Magazine has five illustrated articles. A touching "In Memoriam" of the late Senator Ferrier is written by Rev. Hugh Johnson. A brief sketch of the "Forward Movement" of Methodism in England, with

a portrait of Rev. Hugh Price Hughes preaching in the open air, will be read with interest. A sermon by Rev. Dr. George Douglas, "The Nestor and Apostle of Canadian Methodism" appears in this number— "The Life of Apostolic Preaching and the Descent of the Holy Ghost." Rev. J. Jackson Wray has a readable story entitled, "Squire Harness of Crowther Hall." The serial story draws to a close, and the selections of "The Higher Life" are helpful. Rev. E. Barras M. A., provides five pages of interesting "Religious Intelligence." William Briggs: Toronto.

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[Entered at the Post-office, Boston, Mass., as second-class matter.]

**Zion's Herald.**

WEDNESDAY, OCT. 3, 1888.

**PROSPECTUS FOR 1889.**

The HERALD is happy to announce that its list of secured contributors for the coming year will include many of the ablest writers in the connection, notably the following, among others: President W. F. WARREN, Rev. Dr. D. H. WHEELER, Rev. Dr. J. W. MENDENHALL, Prof. C. J. LITTLE, Prof. C. T. WINCHESTER, Prof. L. T. TOWNSEND, Prof. MARCUS BUELL, Rev. Dr. REEVES THOMAS, Rev. Dr. D. DORCHESTER, Chaplain C. C. McCABE, Rev. Dr. J. O. PECK, Rev. Dr. J. W. HAMILTON, Rev. J. W. BASHFORD, Ph. D., Chaplain L. N. BEAUDRY, Rev. Dr. HOWARD HENDERSON, Miss FRANCES E. WILLIARD, Rev. Dr. BRISTOL, Rev. Dr. B. K. PEIRCE, Rev. Dr. D. SHERMAN, Rev. Dr. M. W. PRINCE, Mrs. MARY S. ROBINSON.

With such a brilliant list as the foregoing—and the list is not yet complete—ZION'S HERALD will fall behind no one of our church papers in the substantial value and freshness of its contributed articles.

**Correspondence — Home and Foreign.**

The effort will be made to cover every part of our field, at home and abroad, by resident writers of eminent ability, such as Rev. HUGH PRICE HUGHES, the editor of the *Methodist Times*, for England; "WESTMINSTER," for general Continental news; Rev. Dr. E. S. STAPCOK, for Italy; Rev. J. E. ROBINSON, for India; Rev. V. C. HART, for China; Rev. J. W. BUTLER, for Mexico; Rev. Dr. C. W. DREES, for southern South America; Rev. E. BARBASS, for Canada. A correspondent will be selected for Japan. Regular letters, crisp and fresh, are arranged for from New York, Baltimore, Cincinnati, Chicago, and other large centres. The columns of the paper will also be enriched by letters from travelers abroad, who will give us the very cream of foreign description and experience.

**Special Series.**

For some time past a denominational series of six biographical sketches of men of mark in our Methodist history has been under preparation by leading writers in our home Conferences; also, a second series of the lives of six women of mark, prepared by elect ladies, carefully chosen for the purpose. These twelve sketches are now on file, and will prove to be a valuable addition to our store of useful and stimulating information. Publication will begin at an early date. A well-known writer, now living in Washington Territory, has promised to furnish a number of articles in the line of Natural History, Little Scenes in the Far West, etc., which will interest and instruct not merely our young readers, but the older as well.

**The Young People.**

A persistent effort will be made to make ZION'S HERALD—every page of it—interesting to youthful readers. Even the youngest may confidently expect to find in every weekly issue some incident or teaching especially adapted to them. Choice stories, the reading of which will lead to the correction of personal faults and excite noble living and the adoption of Christian habits, will be furnished by such competent writers as Mrs. HARRIET A. CHEEVER, Mrs. EMMA A. LENT ("Lillian Grey"), KATE SUMNER GATES, KATHARINE LENT STEVENSON, BELLE V. CHISHOLM, META E. B. THORNE, ESTHER CONVERSE, MYRA GOODWIN PLANTZ, and others.

The interests of the YOUNG PEOPLE'S LEAGUES will be generously fostered by the HERALD. It is proposed to devote monthly a full page to this important and growing movement in our church. This page will fairly sparkle with news from the Leagues, suggestions about work, about reading, and the like.

**General Features.**

The Editorial Page will be found alert and progressive, dealing with living issues. The Outlook will continue to present salient facts and tendencies in current history. The Sunday-school department will maintain, under its present editor, its high standard in the interpretation and illustration of the weekly lessons. Thousands of our teachers have relinquished all other helps in preparing themselves for their important work. Condensed summaries of Religious, Educational, Temperance, Scientific, Farm and Garden, Art, Music, Health, and other items, will appear regularly. Our Church News will be published promptly, and will be found to represent amply our whole local

field. The Family Page will be jealously guarded from encroachment, and its weekly mosaic of poetry, stories, devotional selections, bits of information, news about women, sparkles of fun, music and art notes, etc., etc., will continue to delight our home readers as heretofore. With such a menu as the above, so carefully adapted to the tastes of every class and age of our readers, we confidently expect that the appetite for the HERALD will become so imperative that no subscriber will be willing to give up its weekly visits, and so delightful that every subscriber will eagerly invite others to add their names to the list for this "feast of fat things."

**THE CHRISTIAN ADVOCATE.**

The Advocate of New York in its last week's issue charges, by direct implication, ZION'S HERALD with the violation of the rules of "refined Christian journalism." This a grave charge; we are sensitively susceptible to its significance, and if convinced that it were well founded, we should hasten to make frank and most ample apology.

We are jealous of the good opinion of our readers, and therefore make, for them, our reply. What is the sum of our offending? The Advocate says: "Last week it allowed a correspondent, who substituted for his name the signature of 'Gotham,' to raise questions relating to the internal administration of the Christian Advocate."

Now "Gotham" is our recognized New York correspondent, who photographs for us regularly, in his peculiar and brilliant style, matters of interest in New York Methodism. He does not hide under a *nom de plume* as a feint to write what he would not dare pen under his own name. His real name is well known at the office of the Advocate, and he is a warm personal friend and admirer of the editor. He is responsible for his opinions, and abundantly able to defend them.

In his last letter our correspondent incidentally mentions the surprise that was universally excited among the preachers by the removal of the genial, popular and able assistant editor of the Christian Advocate, closing the paragraph with a generous compliment for Dr. Buckley. We would be glad at this point if our readers would turn to our issue of Sept. 19, and read the entire paragraph. This, then, is the whole indictment—a notable fact is mentioned in connection with New York Methodism, with expressions of surprise and regret.

The remainder of the Advocate's editorial is unworthy the repute of the paper and the man who penned it.

Need we remind our conferees that we could have filled our columns with "spicy papers" written in ardent and solemn protest against the onslaught which the Advocate made upon Bishop Taylor and his great work in Africa? Further, during the session of the last General Conference, in place of the appreciative and generous praise of the editor of the Advocate in the letters of this same "Gotham," we could have published many a critical and censorious word sent to our table. We apologize to our readers for stating these facts, but the studied courtesy of the Advocate compels it.

It is an old and significant adage that "he who comes into court for justice, must come with clean hands."

The Advocate, under its present management, the ideal of "refined Christian journalism?" It to delight most in controversy, if to presume, *par excellence*, to be the censor of the Methodist press, if to assume to play the oracle upon all questions, be the journalistic ideal, then the Advocate is evidently chosen for the purpose.

The Advocate declares "ZION'S HERALD to be the only paper of important position in the church admitting such matter." If the editor of the Advocate will examine the *St. Louis Christian Advocate* of September 19, one of the most dignified and courteous in tone and spirit of the religious press, he will find in the regular New York paper a response very similar notice of the event to that published in our columns.

**JAMES P. MAGEE.**

JAMES POLLACK MAGEE, after a prolonged period of great suffering, has passed over the river to join the immovable host beyond. With inexpressible emotions of sorrow for the loss to his friends and fellow-workers, and sympathy with the bereaved family, we make this announcement. While our personal acquaintance with this beloved brother has been brief and casual, the great body of the church with which he has been connected for so many years, and for whose interest he has devoted his life, will readily recall and deeply mourn the loss of the genial Book Agent at 38 Bromfield St., Boston.

Rev. J. H. Haines is doing faithful work at St. John's Church, Dover, N. H. No man has made a better record on his charges in the New Hampshire Conference.

Rev. T. W. Webb, D. D., for four years presiding elder of the Des Moines District, Iowa Conference, has connected himself with Boston University to take a post graduate course, and is to reside at East Milton.

Rev. D. E. Miller, Rochester, N. H., is having a successful opening in his new pastorale. The congregations of the church are large, the Young People's League meetings excellent, and all the work of the church very hopeful.

We have at last, through much constraint and with the solicitation of interested readers, prevailed upon Rev. I. H. Packard to prepare that series of realistic letters on what he saw while abroad, and shall publish the first, on Egypt, in our next issue.

He was a man of good strong common-sense, and hence possessed and exercised a sound and reliable judgment. Therefore his advice and counsel were often sought in all the various branches of church work and enterprise. So reliable was his judgment, that in matters of difference of opinion, or business difficulties, the remark, "Brother Magee thinks so and so," would usually settle the question. And so because of his strong sense and decision of character, he was constantly in demand to take the lead in the numerous schemes and enterprises for the promotion of church interests which always lay near his heart.

Honest and rigidly conscientious, he was implicitly trusted by his numerous friends, and was constantly in demand for positions of trust and responsibility.

His life has been a life of remarkable activity from his early childhood to its close. Sloth, idleness and self-indulgence were his abhorrence. Wherever he was located, his services were at once brought into requisition.

As superintendent of the Sunday-school and librarian; treasurer of the Malden M. E. Church since 1863; treasurer, and for the year 1867 president, of the Wesleyan Association; organizer and secretary of the Social Union; one of the organizers of the Asbury Grove Camp-meeting Association, and its treasurer for twenty years, and dying his beloved president; a member of the school committee in Malden, and once a representative to the Massachusetts Legislature—in all these responsible positions he had the unshaken confidence of his friends, and no shadow of suspicion ever fell upon this noble man.

"When such friends fall, 'tis the survivor dies."

James Pollock Magee was born in Bangor, County Down, Ireland, Nov. 16, 1819, and died Oct. 1, 1888. He came to this country when twelve years of age, and became a clerk in a bookstore in New York. In 1848 he became a clerk in the Methodist Book Concern, New York, and in 1851 was appointed to the agency in Boston, in which position he remained until his death. He leaves a widow, four sons, and a daughter, to whom in this hour of grief we tender our sincere condolence. Dark as is the cloud, it has a silver lining; and the pain of bereavement is relieved by the cherished memory of such a husband and father—a legacy beyond price.

**EDITORIAL NOTES.****Ten Reasons for Taking the Herald.**

1. It is the oldest Methodist paper in the world, and has rendered faithful and heroic service to the denomination.

2. All profits of publication inure by charter obligation to the work-out preachers and their families, together with the income of the Wesleyan Building, Boston, Mass. — the grandest benefice in our Methodism.

3. It is independent, progressive, critical and fearless.

4. It is devoted to all the interests and work of the denomination, and not to specialties.

5. All questions, moral, reformatory, social and economic, will receive broad, judicial and comprehensive treatment.

6. Particular attention will be given to what is termed "Applied Christianity," in the endeavor to bring Christian light and power to bear upon every phase of practical and social life in this changeable age.

7. The best talent in the entire church will be laid under tribute for its columns.

8. The "Outlook," prepared for every issue upon vital and current topics, foreign and domestic, will be found particularly valuable.

9. The Sunday-school Notes are unrivaled for scholarly and exegetical freshness.

10. As the editor was schooled in the pastorate, the HERALD will be held in close touch with the work of the ministry in their actual need and environment. Considerable space will be devoted to homiletic hints, suggestions and experience.

There is large room in our American Methodism for a paper always loyal to the denomination, but absolutely free, tolerant and progressive in its management. This is the ideal of the HERALD. Give it a trial.

**The People's Church.**

The faithful pastor, after careful and most thorough examination and prosecution of the work of this church, is constrained, of necessity, to issue the appeal to New England Methodists which appears on the second page. Nothing need be added to his urgent words except a hearty appropriation of the work which he is doing, and to emphasize the imperative need that our whole constituency rally at once to his support. There is a fitness in this appeal to New England Methodism, as the church was founded on this broad basis of help and support. The faithful men and women of this church who have so long staggered under such an oppressive financial weight, but who have always given with such self-sacrifice, should now receive generous help and relief. There is a great future for this church, if now, at last, the entire financial burden can be lifted.

**PERSONALS.**

Mr. Theophilus Curwick, a young man and nephew of Rev. E. T. Curwick, having just arrived from South Africa, has entered the Theological School of Boston University. He traveled 11,000 miles, and was seven weeks on the way.

The young man can talk equally well in Kafir and in English. He is open to a few engagements to make missionary addresses. Post-office address, Medford, Mass.

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Rev. J. C. Tasker, esq., of Washington, D. C. and Son, Solicitors of Patents, is visiting New England and spending some days with his son, Albert Tasker, esq., of Manchester. He is an official member of the Metropolitan Church, and expresses himself as much pleased with the new appointee, Rev. George C. Dorey, D. C.

The Buffalo Christian Advocate, one of our brightest and most stimulating exchanges, does Dr. Bashford the deserved compliment of reprinting his articles on "Starting a Library."

The Philadelphia Methodist has the following personal item, which will be interesting to our readers: —

"Rev. H. C. Cleveland, D. D., pastor of Fifth Street Church, we b just learned, has been transferred by Bishop Hurst to the Indiana Conference, and stationed at Meridian St. Church, Indianapolis. This is said to be one of the finest churches in the West, and has a membership of over six hundred, and is in a position to exercise a widespread and command-

ing influence for good. We regret to lose from our Conference a man who was not generally recognized as among its most brilliant ministers; but we are glad to know that he goes to a field in which he can probably accomplish more for God and the church than he could have done by remaining in his home Conference."

Bishops Taylor and Tauborn are receiving an enthusiastic welcome from the fall Conferences.

When Mr. J. P. Magee came from New York to Boston to take charge of the Boston Depository, Dr. Mark Trafton opened his hospitable home to him and his family. A friendship was formed which has remained most intimate ever since. Dr. Trafton will probably write a full obituary of this honored man for our columns. The funeral will take place at the Methodist Church in Malden, at 1 p. m., Wednesday.

Rev. Dr. Vail will address the preachers' meeting at Trinity Church, Springfield, Monday morning, Oct. 8, at 10.30 o'clock. The Methodist ministers in the immediate vicinity of Springfield, to the number sometimes of twenty to twenty-five, come together fortnightly and listen to papers on live subjects. Thus Dr. William Rice gave a very able paper on the "Higher Criticism."

Rev. D. Dorchester, D. D., is making a brief trip to Chicago. As a skilled observer, we requested him to report for our columns.

The unlimited scope of the pen put into type, is limited in the fact that an exchange of very large circulation in London quotes a generous paragraph from the excellent article recently published in our column from the pen of Rev. C. A. Littlefield.

Rev. W. S. Studley, D. D., is stationed at Ann Arbor. The Michigan Advocate has this deserved word on his retirement from Detroit: —

"Dr. Studley has done three years of faithful and conscientious service in Central Church, and will leave behind him a veritable record of his work. We know that our words mean very high praise, yet it can be truthfully said that no able preacher has ever occupied the pulpit of this fine church."

Hon. Alden Spear is renominated for the presidency of the Chamber of Commerce of this city. It is a significant compliment.

Rev. John Johns, pastor of the Beckman Hill Methodist Episcopal Church, died, Sept. 25, at his home, adjoining the church, in East Fiftieth Street, New York. Last winter he had an apoplectic stroke, and four months ago he went to his old home in England, hoping to regain his health, but he was sick almost all the time while he was abroad. He reached home again on Thursday, the 29th, after a stormy voyage, and kept getting steadily worse. He was an able and successful minister.

4. It is devoted to all the interests and work

pastor, and in a short period, \$600 of which has now \$250 more is now all that is planned. A better way to raise this outside friends is so. The pastor, the pastor, from interested parties, at all the services are pt. 16 there was the Sunday-school in the same. Many persons have a week passes without prayers. Eight have and ten in full, four of operation. Several of the have been taken, and are in a three-fold increase.

an encouraging revival, Rev. A. H. Herrick, received Sabbath evenings to the invitation to be all the interests of the present condition.

*Malden.* — This new social recent reception to Rev. O. our recently appointed pastor of last week. G.

in this beautiful village our an increased interest in the class meeting, which of suspended animation, and an average of one third attend. The pastor, life, is hard at work, and wife, who is a true yoke-for success. Sister T. is Ladies' Aid Society, which furnishes to the parsonage, \$10 in value. Four were removed on probation, and one soul

The hearts of both pastor used by a steadily deepening means of grace. Eight have

held during the past quarter, of a blessed work of grace. One of the outposts of the at reason most important to the summer, Bro. E. A. Everett of Wesleyan University, with great acceptance. His congregation, he now is work in college. The pre like the right sort of a man.

The new chapel is rapidly completion, and it is hoped soon services established.

They are not exactly tearing larger, but the growth of their city houses from Westport Point, in whose cool climate and bracing atmosphere they have been happy and comfortable. Here Rev. C. Cuthbert Hall, D. D., pastor of the First Presbyterian Church, Brooklyn, N. Y., has a summer residence. Dr. Hall gave to the strangers of an excellent example by the hearty manner in which he participated in the religious services, teaching in the Sunday-school, preaching, and giving financial support to the church. Rev. M. Ransom was the pastor who was so fortunate as to receive such assistance.

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Dr. Whitaker, of Chestnut St., began a series of what he terms "home camp-meeting services," Sept. 18, with special hope and intent of awakening a more general interest in the church, and of calling the attention of the unconverted to the claims of religion for their belief and acceptance. Though the evening was wet, a good number was present. The service was conducted by the presiding elder, who preached from I Chron. 29: 5, taking as his theme, "The Demand for Consecrated Service." These services are to be held every afternoon and evening. W. S. J.

*Augusta District.* — *Freeman Camp-meeting.* — This meeting, held Sept. 3-8, was not so fruitful in definite results as the other meetings on the district. The tabernacle and lodging accommodations were insufficient for the people. The extremely cold weather and the removal of many of the most interested ones, conspired to reduce the congregation. But the Lord was there. Some were converted, and many Christians were quickened and aroused to the necessity of aggressive work for God, which will give fruitage later. This ground will probably be ready to receive, when in costly monuments which can do no good either to the dead or living. M.

St. Johnsbury District.

Somebody may have noticed that no

"Notes from the Churches" of this district have appeared in the *Herald* for several weeks. It should not, therefore, be inferred that no events of importance have taken place in this vicinity. On the contrary, the calendar has at times been near bursting with them. Some were converted, and many Christians were quickened and aroused to the necessity of aggressive work for God, which will give fruitage later. This ground will probably be ready to receive, when in costly monuments which can do no good either to the dead or living.

The good people of Holland are planning for a large gathering at the Preachers' Meeting, to begin Oct. 15. According to the assertions of one who ought to know, they are really expecting that a majority of the preachers of the district will be present at the meeting, prepared to help in making history for that charge. What a shame it would be to disappoint their hospitable anticipations!

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The Free Baptist friends know where to look for a good thing. Rev. C. P. Taplin recently delivered an address before the students of their Institute at Lyndon Centre.

*Montpelier District.* — Rev. J. O. Sherburn writes: "As a pleasant item is due the *Herald* from Montpelier, I write you direct. Bro. Henry Nutt is now in the sixty-first year of service as steward of our church. In 1828, Sept. 20, he was first appointed, and has served since that time. All who have associated with him bear witness to his faithfulness and efficiency. During most of all this time he has been a reader of the *Herald*. He still reads it, and believes in the new management. On the sixtieth anniversary of his appointment as steward, he called on him and passed a pleasant hour in his delightful home. Father Nutt is not out much of late, though he showed his loyalty by being present at the last election. His health, though not vigorous, is in the main good for one of his years. His interest in the work of the church, which he has so long served, is unabated. Concerning his prosperity he always asks anxiously. If any stewards in New England have had a longer term of service, it would be of interest to hear from them through the *Herald*.

X. Y. Z.

*Providence District.*

*Centerville* is happy in that the itinerancy, while it removed a most inopportune, and successfully, pastor, Rev. G. W. King, also supplied another, Rev. J. S. Wadsworth.

At Madison six arose for prayers at the Gray school-house, Sept. 16. What the revival spirit spread all over the district! G. C. A.

*Vermont Conference.*

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The announcement that the Rhode Island W. C. T. U. had committed itself in favor of the Prohibition Party was premature. It was the Providence Union. But the inevitable has come, and Thursday, Sept. 20, the Rhode Island Union, after an earnest debate in its annual meeting, voted — ayes 101, nays 53 —

has striven for existence against great odds; has had faithful, earnest, and able pastors, who sacrificed much; and yet it has had a very checkered career, and has for the past few years, to say the least, been but a forlorn hope. The embarrassment seems the greater on account of what is believed now by some to have been a fatal mistake in fleshing into undue prominence this enterprise, and forcing the strength failed, preaching was given up, the church was closed, and has so remained most of the time since. Subscriptions remained uncollected, and many were uncollectable, and the result has already been stated. No references are intended upon any one by the above; no doubt the course pursued seemed to them at the time to be the best, and under that conviction almost superhuman efforts accomplished what was then done. After a more careful consideration and investigation of facts, with a longer acquaintance with the people, some other conclusion might, perhaps, have been reached. The pastors who have served this society, and who should be classed among the heroes, are as follows: W. G. Leonard (1871), L. P. Frost, C. E. Seaver, C. R. Sherman, E. W. Archer, G. W. Coon, A. W. Bangs and L. G. Ross. Special commendation should be accorded two gentlemen connected with the enterprise for their continued faithfulness, careful judgment, personal sacrifice financially and otherwise, and more especially to the latter because not obligated by church membership. These are Bro. Henry Park and Mr. G. L. Rist.

N. E. SOUTHERN CONFERENCE.

*New Bedford District.*

A large number of persons gathered at the home of Seth Thompson a few days ago in East Bridgewater, to celebrate his 97th birthday. Bro. Thompson has for many years been a worthy member of our church in this place. In his early life he was an active and valuable member of our church in Sandwich. His wife died a number of months since, her age differing but little from his. They were both fine examples of a kindly, mature and old age.

The summer visitors have departed to their distant city homes from Westport Point, in whose cool climate and bracing atmosphere they have been happy and comfortable. Here Rev. C. Cuthbert Hall, D. D., pastor of the First Presbyterian Church, Brooklyn, N. Y., has a summer residence. Dr. Hall gave to the strangers of an excellent example by the hearty manner in which he participated in the religious services, teaching in the Sunday-school, preaching, and giving financial support to the church. Rev. M. Ransom was the pastor who was so fortunate as to receive such assistance.

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*East Burke* seems to be favorably located for catching and using city preachers, while on vacation visits. The pulpit of Bro. Farrow has this summer been graced by eminent men from several of the great cities. He and his people listened to a New York divine the last Sunday preceding the writing of this item.

The Methodist of St. Johnsbury have lately enjoyed some rare opportunities of listening to speakers of varied gifts. General Fisk spent a Sunday in town, and kindly consented to speak in the evening about Freedmen's Aid and Southern educational work. The results were, an audience which packed the church, an enthusiastic meeting, and the largest collection taken in that church for that object as far back as the records have been consulted.

The following Sunday Rev. A. P. Tracy, of Sutton, preached a sparkling and powerful sermon on the "Victory of Faith." And on the next Sunday thereafter, in the absence of the pastor, Rev. S. S. Brigham, of our Con-

gregation, preached with searching effect from the words, "Many are called, but few are chosen."

*Springsfield District.*

*At Bellows Falls*, the appearance of the M. E. Church has been greatly improved, besides adding much to the convenience and comfort of the worshippers by the laying of a concrete sidewalk as long as the church lot is wide, and a walk of ample width of the same material leading from the sidewalk to the front door of the building. On either side of this, the lot has been neatly graded and sown with grass seed, and will be inclosed with an iron fence, giving the property a very tasteful appearance. Recently the pastor has received additions to the membership of the church as follows — four from probation, four by letter, and three on probation. The preceding elder, during his recent illness, was kindly cared for in the home of Pastor Todd, who with his excellent wife and other members of the church bestowed every needful attention.

At *Wilmington*, Sister Salina Haskell, who completed her ninetieth year on Sunday, Sept. 9, celebrated the event by walking one and one-half miles to church, attending service, and returning as she came. She has been a faithful Methodist for more than sixty years. Her husband, three years older than herself, is just now recovering from an illness which, a few weeks ago, it was thought, would in all probability terminate his life.

The Preacher's Meeting held at this place was not numerously attended. Still, the meeting was far from being a failure. With Dr. W. Butler there to speak from his large and varied experience on the subject of missions, the meeting could not help being good. His address was highly commended in the local paper.

At the Springfield Preacher's Meeting, to be held Oct. 8-10 at Springfield, it is expected that Dr. Parkhurst, editor of this paper, will present and give an address on "The Methodists Press," Monday evening. A most cordial welcome awaits the Doctor from his old Conference associates.

Rev. T. P. Frost, who had been on a few days' vacation to his native town of Weston — Rev. F. A. Patterson. His services are appreciated, and his stay with this people is proving mutually beneficial.

The quarterly meeting last Sabbath brought together a goodly number. The love-feast was earnest, spiritual, and enlivening; and if the collection was in any sense a criterion of appreciation of the morning service, it was much enjoyed.

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## The Family.

### I WILL ARISE AND GO TO MY FATHER."

"I cannot lie any longer on the earth,  
In this sad land of barrenness and dearth;  
But the husks I have exchanged the bread I ate at  
The pleasant lands I thought that I should roam;  
And here I am, cold, weary, famished, lone,  
No one to help me, none to feed my moan.  
I've wasted all I had.  
I will arise, and to my Father go,  
And tell him I have sinned."

"Not now; not in these ragged garments that you wear,  
The stith and wretchedness; not as you are!  
You could not find admittance at the door, the gate  
Would sure be closed upon you; you must wait."

"I cannot wait, for I shall die of cold.  
I cannot buy new garments; I've no gold.  
I've wasted all I had.  
I will arise, and to my Father go,  
And tell him I have sinned."

"But you're not strong enough to reach your Father's door;  
Your limbs are weak; you'll falter long before  
You see his face; your strength and will are well-nigh gone.  
Wait till you rise above this state forlorn."

"I cannot wait; how can I hope to gain  
New power by living on in all this pain?  
I've wasted all I had.  
I will arise, and to my Father go,  
And tell him I have sinned."

"I must go home, although I am not fit to go;  
I must go home with all my sin and woe.  
My Father knows how sorrowful I am, and he is  
With me in my misery; he loves me still.  
I long to feel his arm around me pressed;  
I want to lie down in his arms and rest.  
I've wasted all I had.  
I will arise and to my Father go,  
And tell him I have sinned."

FORGIVEN WHILE YET FAR OFF.  
Forgiven while yet far off! before he'd come  
Near to the door of his deserted home;  
Before he had his full confession made,  
While he was still in all his rage arrayed;  
Just as he was, unclean, repulsive, vile,  
His Father greets him with a paroling smile,  
And clasps him to his arms!

Forgiven while yet far off! And can it be  
That the same pardoning grace extends to me?  
Will my Father come to meet me here,  
Where I stand trembling with repentant fear?  
And will He lay His hand upon my head,  
And on my soul His love and mercy shed,  
Forgiving all thought of dread and fear?

That rests upon him for his sin.  
Forgiven while yet far off! Oh, blessed thought!  
That the dear Father in His mercy sought  
For me, who I was yet so far away,  
From pure and holy love, from far astray;  
And poured the oil of healing on my breast;  
Giving me quietness and holy rest.  
From all my lifelong sin.

—Selected.

### BABY'S SMILE.

BY MRS. JULIA A. TIRRELL.

"Mamma" and "baba," "car" and "hat,"  
Were all our Ruth could say,  
Though in sweet language of her own  
She'd prattle all the day.  
But such a joyous, winsome smile!  
All we who loved her best  
Gladly would read its meaning,  
Obey its mute behest.

With aching hearts we noted change;  
The happy smile had flown;  
A darkened room, a bed of pain,  
A little sufferer's moan  
Replaced the hours of gladsome mirth.  
Waiting with bated breath,  
We hoped for health and length of days;  
We could not dream of death!

For just one token long we watched  
Beside our precious child;  
And day by day the question came:  
"Has little Ruthie smiled?"  
"Not yet." We slowly moved our head,  
Then murmured soft and low,  
"When once the baby smiles again,  
She'll soon be well, you know."

\* \* \* \* \*  
One quiet Sabbath morning  
A smile lit up her face —  
A smile so glad, so peaceful,  
It left no sorrow's trace.  
Gone was the look of suffering,  
Forgotten all her pain,  
Angels had kissed our darling —  
In heaven she's well again.

THOUGHTS FOR THE THOUGHTFUL.  
Do not be discouraged at the duties that seem so great before you. They may seem greater to us than to others, but some ways diminish or vanish altogether as we come near them. Some one has said duties and difficulties are like the nightmare; as soon as you stir, they vanish. Learn to look on the bright side and you will be surprised at the number of things that will turn up to help you. — *Christian Inquirer.*

Every day brings to each of us opportunities which we may neglect or never notice. We have an opportunity of speaking in behalf of truth and justice, and we are silent. We decline to take our stand against public prejudice or popular opinion. We are afraid of being opposed or ridiculed or of being out of the fashion; and so we do nothing when we ought to act, and the opportunity goes by. We are like the man who hid his pound in a pumpkin and buried it in the earth, and said, "Look! what a waste it is!" But the woman who hid her two million into the treasury, and was probably criticised by the bystanders for her very small donation. Yes, she may have been criticised by them; but, then, she was commanded by Jesus, and has gone into the gospel of mankind as an example of right-doing. She did not lose her opportunity. Let us do what we can, and we shall not be followed into the other world by our lost opportunities bearing witness against us in the great day of account and retribution. Every day brings some opportunity. Every movement of conscience is an opportunity. And remember that we are never called to do anything more than is in our power. If we can say, "I have done what I could," that is enough. — *James Freeman Clarke.*

\* \* \* \* \*  
A whisper broke the air —  
A soft, light tone, and low,  
Yet barbed with shame and woe;  
Now might it perish there, nor further go!  
Ah! but a quick and eager ear!  
Cries out the hidden sound!  
Another voice has breathed it clear,  
And so it wandered round  
From ear to lip, from lip to ear,  
Until it reached a gentle heart, and that — it broke!

— L. E. London.

There is a sin which temptation to me, it appeals to something in my nature; but God fences me round with a hedge, and I am compelled to do that. That is being kept. Again the sin appears, but is no longer a temptation to me. I see it in its hideousness, and I hate and loathe and despise it. That is sanctification, a state of the soul in which the attraction of sin dies. I may illustrate the difference between these two by two stories from old Greek mythology. Ulysses resolved to voyage past the coast whereon the sirens sang. To

protect his rowers from the fatal charm of their seductive music, he had their ears filled with wax. Ulysses himself, however, resolved to hear the music, but to guard himself from its power, he made his sailors lash him to the mast. Soon they came to the place where the sirens were, and they came out and sang their sweetest. The sailors did not hear them, and so they rowed on, but Ulysses was convinced that it was better he should fare than to stay the vessel and gone on shore. But he was firmly bound to the mast and could not move. In the same stories of mythology we read of other voyagers, the Argonauts, who sailed along the coast, but they, to protect themselves against the siren voices, had taken Orpheus on board. Again the sirens came out and sang their sweetest, but the music of Orpheus overcame their song. The story of Ulysses is an illustration of being kept; the story of the Argonauts is an illustration of being overcome by the charms of righteousness. — *James Stalker.*

\* \* \*

While the water is quiet, the mud lies at the bottom; but when it is disturbed, it rises to the top. Every cock-boat can swim in a shallow river; but it must be a strong vessel that ploughs the troubled ocean. "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." He gives before He takes, and takes but what He gives. The hour-glass of outward happiness soon runs out; tomorrow Job, the richest man in all the east, to-morrow Job, the poorest man in all the world, yet his heart was like a fragrant paradise when his estate was like a barren wilderness. Though God burnt up his house, yet his palace was left standing. Outward mercies are like the tide, which ebbs as well as flows; like the sky, which sometimes is clear, and at another time clouded; or like a budding flower, which a warm day opens, and a cold day shuts again. If God bless us in taking as well as in giving, let us bless Him for taking, as well as for giving. — *Rev. William Secker.*

ZION'S HERALD Prize Stories.]

### GRANDMOTHER'S STORY.

BY REV. MARK TRAPTON, D. D.

IT was a quaint old house, that of my grandfather, on the western bank of the river, one story on the street, while so steep was the bank that it was two stories next the river. He had built this house, and a wharf near by, when he left the log hut on the high ground on the hill some distance from the river, which he entered when he brought his young wife to this then wilderness in 1771.

Here grandmother dropped another stitch, and took off her glasses to wipe them with her pocket handkerchief, but we observed that she wiped her eyes rather more than her glasses.

"Well, as I was saying when I dropped that stitch, Jack was the light of the house in those hard times, and a favorite with our few neighbors. They would often beg to take him home with them to spend a part of the day, as his cheerful prattle relieved the loneliness of their lives. The Indians, too, who often came to our house, were greatly interested in Jack, bringing some little toy or specimen of handicraft for the 'Pootty pappoose,' as they called him. Well, our hearts, so soon to be torn, were bound up in Jack.

"It was the 10th of September. I shall never forget that dark day. I had been in the loom all the morning until almost time to leave it to prepare dinner for the men at work in the woods, for I was in haste to get the web out for our winter garments; and little Sally was at the quill-wheel filling quilts for my shuttle, which she had learned to do quite well — and a great help it was to me — when all at once I looked round with the question, 'Where's Jack?' I had been so busy that I had not missed his voice, never silent when in the house. He had slipped out, and the clatter of the loom had drowned the closing of the door. I ran out and called, 'Jack!' No response. I looked down toward the river, but could see nothing of him. Had he started off to find his father where he was chopping in the woods? I ran in that direction until I reached the choppers, and again shouted, 'Jack!' There was an echo, nothing else. My husband heard my call, and dropping his axe, came running toward me, asking, 'What's the matter?' 'Where's Jack?' I called. He had not seen him. The men left their work, and we all returned to the house and commenced a diligent search for the lost child. We went to the neighbors; no one had seen him. The news flew from cabin to cabin, and all the men and women joined in the search, but there was no sign of the lost darling. Some jumped into a canoe and paddled down the river, closely scanning the banks for the body, but all in vain. Night closed down upon us, with no tidings of the lost boy. There was no sleep for us. I walked the floor all the long night, now thinking of the bears which were numerous around us, attracted by our cornfield, and expecting every moment some one would bring in a bloody garment, as of old to Jacob, with the question, 'See if this is your son's coat?' O I fancied his body floating down the cold, hungry river. I thought of the Indians — could they have stolen him? I remembered that old White Chief, of the Penobscots, who had once been in our house when we first came here, was stolen from his parents at the old fort at York — a son of the commander, Col. Duncans — and when taken back when he was eighteen years old refused to remain, but came back and became the great chief Orono. Had some Canada Indians stolen my darling? and is he now tramping through the forest to Montreal? I could not think our Indians would do this. My brain was on fire. Oh, what a night of horrors was that! Had he died, and we had laid him in his little grave, then we should know where he was; but that uncertainty — 'I will kill me,' I said.

"The morning came at last, but brought no relief. Parties were out all night, my husband with them, scouring the woods, firing guns, and shouting. Morning came, but no tidings of the lost. I dragged myself about the house, hardly knowing where I was or what I did. I tried to pray, but I could only say, 'O Jack!' I opened the Bible, but my tearful eyes only fell upon the words, 'O my son! my son!' would God I had died for thee.' And the second night closed in upon our despair. I would drop into a doze, but only to start up as a piercing scream would seem to come from my lost darling. My poor husband slept none at all, but walked the house, or sat for a few moments in his chair. The possibility that some strange Indians from Passamaquoddy or Canada might have been prowling around and picked him up, struck me, and I suggested it. 'Yes,' said your grandfather, 'I have thought of that, and in the morning I am going to take Parranleux and go up to Oldtown and see the Indians about it.' This Frenchman was working for us, cutting timber. After

mouth of a little river flowing into the Penobscot, and here dropped our anchor. But what a prospect was before us!

"Well, now we began life. Each family selected a lot. My husband took this where we are now. They then united to build log huts, and it was surprising to see how rapidly it was done. We were soon all ashore and began housekeeping, if such it could be called — two little rooms, beds set up, and the first fire lit. But we did not feel at ease. How could the savages so near to us regard our intrusion upon their lands? The doors were strongly barred, guns loaded and standing by our beds, and we were prepared for an attack, but none came. Indeed, many weeks passed before we saw any Indians.

"One day, while your grandpa was off fellings trees, and I was alone in the cabin, in the morning quite early, two savages came suddenly into the house, and I saw in his pale face that his tramp had been in vain. 'No; the Indians were troubled by the story of our loss, but it will be in vain.' This was all; we must give him up. Poor little fellow! If I could only go to his grave, and say, 'Here he is!' Then we tried to go about our work, but everything was so heavy!

"About noon the next day, I heard little Sally, who had gone out, calling to me, and saying, 'Some Indians are coming up the river, three canoes.' I slipped out of my loom and ran out where I could get a view of the river, and saw them rapidly paddling up. The thought that they had found his body — for I still believed he had been drowned — gave me a moment's hope, as I ran down the bank to the water, my husband following, for I had hastily called to him. On they came, four or five in each canoe, and as they came near they set up a great shout, flourishing their dripping paddles in the air — their usual manner of salutation. In one, the head canoe, stood a child dressed in the finest of Indian toggery. He stretched out his hands and shouted, 'Mamma! Mamma!' O Lord, it was Jack!

"Well, I remember only a sensation as of falling a thousand feet, and then of striking the water and going down a thousand feet more, while in my ears was the sound of waves breaking upon the rocks, mingled with the cries of the sea-birds. The next thing I knew, I was in my house, the room full of Indians and neighbors, all talking at once, with smiles and tears, shoutings and laughter, and my darling boy with his arms round my neck, calling me to 'wake up.' Yes, there he was, dressed in the highest style of Indian art — on his feet a pair of moccasins worked in with beads and porcupine quills, red leggings, a sort of tunic of bright French calico, with a belt of wampum, attached to which was the skin of a young deer for a pouch, and on his head a red conical cap stuck full of sea-birds' feathers. It was so comical that I burst into a fit of hysterical laughter till the tears ran down my cheeks; the squaws joining, clapping their hands, and shouting, 'Papoose bufu, bufu!' while the savages, who never laugh aloud except when drunk, looked on smiling, saying, 'He big Injun. He make big white chief like Orono. 'Spouse you give us him; make big chief!'

"Well, as I was saying when I dropped that stitch, Jack was the light of the house in those hard times, and a favorite with our few neighbors. They would often beg to take him home with them to spend a part of the day, as his cheerful prattle relieved the loneliness of their lives. The Indians, too, who often came to our house, were greatly interested in Jack, bringing some little toy or specimen of handicraft for the 'Pootty pappoose,' as they called him. Well, our hearts, so soon to be torn, were bound up in Jack.

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"It was May, and everything was fresh and beautiful. As we passed Fort Pownal, built in 1754 to hold the Indians in check, the soldiers gave us a hearty cheer. Should danger threaten us, we could retreat to the fort. Our intention was to go up to the head of the tide-waters for our location. We came to the

mouth of a little river flowing into the Penobscot, and here dropped our anchor. But what a prospect was before us!

"Another long weary day. I went about the house in a daze. I picked up the poor little fellow's playthings and clothes, and put them away, wet with tears. Only a mother can know what I suffered. But just as the sun was going down, your grandpa came wearily into the house, and I saw in his pale face that his tramp had been in vain. 'No; the Indians were troubled by the story of our loss, but it will be in vain.' This was all; we must give him up. Poor little fellow! If I could only go to his grave, and say, 'Here he is!' Then we tried to go about our work, but everything was so heavy!

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Sally, who had gone out, calling to me, and saying, 'Some Indians are coming up the river, three canoes.' I slipped out of my loom and ran out where I could get a view of the river, and saw them rapidly paddling up. The thought that they had found his body — for I still believed he had been drowned — gave me a moment's hope, as I ran down the bank to the water, my husband following, for I had hastily called to him. On they came, four or five in each canoe, and as they came near they set up a great shout, flourishing their dripping paddles in the air — their usual manner of salutation. In one, the head canoe, stood a child dressed in the finest of Indian toggery. He stretched out his hands and shouted, 'Mamma! Mamma!' O Lord, it was Jack!

"Well, I remember only a sensation as of falling a thousand feet, and then of striking the water and going down a thousand feet more, while in my ears was the sound of waves breaking upon the rocks, mingled with the cries of the sea-birds. The next thing I knew, I was in my house, the room full of Indians and neighbors, all talking at once, with smiles and tears, shoutings and laughter, and my darling boy with his arms round my neck, calling me to 'wake up.'

"The church is still the same crooked pin — throw it away!" The speaker threw it away, but I stopped to pick it up. It was just then needing a pin, and I looked at it doubtfully, bent it a little straighter with my fingers, and used it for the purpose required.

Now I am keeping the strong, straight pin which I was about to use for something else, where a crooked pin might not do.

Here is a lesson for me to learn, thought I. If we were more alive to things around us, we should be always learning — there is a sermon even in a stone. Every thing has a voice, but we are so blind and deaf and self-absorbed that we do

You nednt bring annoyng  
I hav bin a very badd  
ong mi good pappa a box  
y horse with a long tale  
rn an a wagan an a bogg  
rythin else you can think



## The Sunday School.

### FOURTH QUARTER. LESSON II.

Sunday, October 14.  
Joshua 3: 5-17.

By REV. W. O. HOLWAY, U. S. N.

### CROSSING THE JORDAN.

#### The Lesson Introduced.

1. GOLDEN TEXT.—"When thou passest through the waters, I will be with thee; and through the fire, they shall not overtake thee" (Isa. 43: 2).

2. DATE. B. C. 1451, in the early part of April.

3. PLACE: The east bank of the Jordan, opposite Jericho.

4. CONNECTION: The sending of the two spies to Jericho; the removal of the camp from Shittim to the banks of the Jordan.

#### HOME READINGS.

Monday. Crossing the Jordan, Josh. 3: 5-17.

Tuesday. Crossing the Red Sea, Exod. 11: 13-22.

Wednesday. Elijah and Elisha crossing Jordan, 2 Kings 2: 8-15.

Thursday. The mighty God, Isa. 51: 9-16.

Friday. The wonderful works of God, Psalm 111.

Saturday. Song in remembrance, Psalm 114.

Sunday. God our helper, Isa. 43: 1-11.

#### The Lesson Story.

The spies sent out by Joshua had visited Jericho, and after many perils had eluded pursuit and had returned to the camp in safety. They brought a favorable report—that Jehovah had delivered the land into their hand, for all the inhabitants were fainting with fear because of them. The Israelites, therefore, were bidden to "sanctify" themselves in preparation for an approaching "wonder," to be wrought by the hand of the Lord. Fortified by special promises, Joshua, the next morning, broke camp and moved forward to the Jordan, the priests in the van bearing the ark of the covenant. It was the season of the year when Jordan overflowed its banks, its swollen, yellow stream rolling broad and deep towards the Dead Sea. There were no boats, no ferries; yet the obedient priests undismayed marched directly to the impassable barrier. But no sooner had their feet touched the brink than the waters parted, and the astonished people saw them go straight forward and downward into the middle of the channel—"their feet sinking in the soft bottom as they advanced"—and came to a halt, as though they had been ordered to do, until the host should pass over. Following the priests, at the distance of three-quarters of a mile, came the forty thousand men of the transjordanic tribes, who, though they had received the portion of land allotted to them, had yet consented to assist their brethren in the conquest of the Canaanites. After these, according to the tradition, came the women and children in the centre, and these were followed in the rear by the main division of the armed host. As the waters had been checked in their course and heaped up "very far off, at Adam, the city that is near Zaretan"—distant from fifteen to thirty miles northward—the people could "cross along a great breadth of front, which would immensely facilitate the passage." Everything occurred precisely as God had promised to Joshua. After the host had crossed safely over, and the twelve chosen men had taken the twelve stones from the bed of the river wherewith to erect a memorial of this memorable interposition, the priests were commanded to come up out of Jordan, and the moment that their feet touched the river margin, the waters renewed their course, and overflowed their banks as before.

#### III. The Lesson Explained.

5. Sanctify yourselves—by rites of legal purification, such as washing their persons and garments; also, by exercises of spiritual purification, such as repentance, and fresh trust in God's promises, and expectation of His intervention. Similar occasions of solemnity were prefaced by this command (Ex. 19: 10-14).

To morrow—the 10th of Nisan, just forty years to a day since the Israelites had chosen the lamb for the first Passover. The Lord will do wonders—a memorable miracle, as striking the passage of the Red Sea. Then He had opened the way out of Egypt; now He will open the way into Canaan.

6. Joshua spake unto the priests.—Ornally the Levites of the family of Kohath bore the ark; but on certain extraordinary occasions the priests were the bearers (chap. 6, and 1 Kings 3: 3-6). Take up the ark of the covenant—the Ark of the Tabernacle, containing the two tables of stone, the pot of manna and Aaron's rod, and overshadowed on the cover with the two cherubim. Pass over before the people.—The usual station of the ark was in the centre of the host; now it was to lead, taking the place apparently of the pillar of fire and cloud. They took up the ark.—As the crossing did not take place until the next day, this statement is made by way of anticipation. Sayage adds: "Hebrew historians often mention the fulfillment of a prophecy or the execution of a command in the immediate connection."

(Concluded next week.)

be cut off, as soon as the feet of the priests should touch them, it was demonstrated that the secret of the Lord was with him (Bush).

8. Command the priests.—They were to lead the way and must receive their orders beforehand. Come to the brink—the eastern shore. Stand still in Jordan.—The directions are abbreviated here. It appears, from what occurred, that the priests were commanded to pause at the brink until the channel was cleared before them; then they were to advance with the ark to the middle of the passage, and there tarry until all the host had passed over.

spirit, perfecting holiness in the fear of the Lord."

2. We are fearlessly to face obstacles apparently insurmountable, when God bids us go forward.

3. God often chooses that time to summon His people to go forward when the obstacles are especially formidable, when the Jordan difficulties are full and strong, overflowing their banks.

4. We are to gain courage and hope for the future by the deliverances and support granted in the present.

5. The great Captain of our salvation hath Himself trodden the waves of Jordan. All His true followers, when called to pass over, will enjoy His animating presence and go through to the promised land dry-shod.

1. THE LESSON ILLUSTRATED.

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5. GOD'S HYDRAULICS ARE NEVER FAULTY.

In the fourth century of the Christian era, the Gothic, amounting to nearly 1,000 persons of both sexes and all ages, crossed the Danube, which had been swelled by incessant rains, a large fleet of vessels, of boats of various sizes, were provided; yet many days and nights of toil and labor, notwithstanding the most strenuous efforts of the officers, many were swept away and drowned by the rapid violence of the current (Thornley Smith).

6. HOOTER THE WEATHER BIGGER THE PROOF.

As the weather grows warm, the sale of James Pyle's Pearline Washing Compound rapidly increases. This proves that many women recognize the fact that PEARLINE makes washing and cleaning very much easier than done with the ordinary means. Proves also that summer clothing, being of delicate texture and color, will not stand the rough usage necessary when washed with soap, and establishes the fact that PEARLINE, in doing away with the rubbing, lessens the wear and tear and fills a very important place. Delightful for bathing in fresh or salt water. Its ingredients render it

harmless to the most delicate skin. Especially during the hot weather it is to your advantage to use PEARLINE, and only humane to supply your servants with it, and thus lighten their labors; besides you insure much better results. Beware of imitations. JAMES PYLE, New York.



Mr. Gill became interested in religion when he was only sixteen years old. He joined the Methodist Church at seventeen—was a member sixty-two years. His religion was deep and fervent, yet was in the best sense practical. His sincerity was never questioned. He grew year by year more deeply attached to the church of his choice. For many years he led the choir. He served long and faithfully as superintendent and teacher in the Sunday-school, holding the latter position at the time of his death. He was liberal with his means, cheerfully giving to every good cause. His last gift was one which will long perpetuate his influence—a bequest of \$400 for the purchase of a church bell. Though his tongue be silenced, yet through this other tongue he shall speak for generations to come, calling them to praise and prayer.

Mr. Gill was twice married—the first time to Miss Attosia Blodgett, who died in 1879; his second wife, who was Mrs. Mary M. Clark, survives him.

Hamblin—Died, in Marston's Mills, July 9, 1888. Mr. Joel Hamblin, aged 79 years.

Our departed brother had been a subscriber to ZION'S HERALD for many years, and a lover of the grand truth which it proclaims, and it seems fitting that a brief notice of him should appear in its columns.

His birthplace was in Marston's Mills, where most of his life was spent. For more than half a century he had been in his Master's service. Forty years of that time he was class-leader. He was singularly gifted in prayer and powerful in exhortation, and was greatly esteemed by all who knew him. He was a kind and affectionate husband and a loving father, and leaves behind a widow and three children, who greatly feel their loss, and in the hour of their greatest bereavement have the sympathy of the whole community. We hope to meet him again in that home where sickness, pain and separation can never come.

### SAFEST OF ALL INVESTMENTS.

First Mortgage Bonds, 7 to 8 per cent semi-annual interest. Negotiated by the W.

S. CLARK INVESTMENT CO., in sums of \$300 and upwards. Prompt payment of principle and interest. Coupons payable and remitted tender without charge. BEST LOCATION IN THE UNION. Fifteen years' experience ample capital. Wide connections. Refer to the pre-revolutionary. Send for form, circular and references before you invest elsewhere.

J. R. G.

### Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies.

Hood's Sarsaparilla is the only medicine of which it can truly be said, "One Hundred Doses One Dollar."

Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown. Sarsaparilla itself is the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of cures.

Peculiar in its sales abroad no other preparation has attained so rapidly nor held so steadily in all parts of the world.

Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which it can truly be said, "One Hundred Doses One Dollar."

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Sister Stout was converted when but six years of age, and was baptized in her thirteenth year and received on probation. She was received into the Methodist Episcopal Church in fall at Livermore Falls, when she was nine years old. She with her husband removed to Kennebunkport, in 1884, and soon after she unit'd with the M. E. Church at Kennebunkport. She did not do too many young Christians do, unite with the church and retire to an inactive life, but filled her place in the prayer and class-room, and was also an active member of the Sunday-school.

She was a model Christian, of a quiet disposition, marked spirituality of spirit, and boundless devotion to Christ. Her earnest piety, added to her genial nature, made her so bright and happy that it was a delight to meet her. She had the respect and love of a wide circle, and will be greatly missed in the church and by her sorely afflicted husband and children in the sad home. They will hear a sweet voice calling them upward to heaven. A brief sickness, without a murmur, has put her to eternal rest. May great grace be given to the large circle of mourning friends, and may they at last meet her in heaven!

F. GROVERON.

Douglass.—September 8, 1888, Mrs. Lidia A. widow of Mr. Samuel C. Douglass, died at her home in East Gloucester, Mass.

She was born August 4, 1815, married October 2, 1834, obtained the evidence of divine acceptance in her early married life, and joined the Methodist Episcopal Church in Gloucester. Her conversion occurred when her husband was at sea, and on his return, before retiring, she took her Bible, and in his presence read a chapter and kneeled in prayer.

It was a trial, but a victory as well, both for herself and for her then unconverted husband, who in a year or two also gave his heart to God, joined the church with her, and lived and died a faithful and honored member. She was the mother of ten children, four of whom preceded her, while the remaining six—all citizens of Gloucester—were permitted to administer to her comfort in her last affliction.

Don't always teach them in just the same way. Change and variety are needed in the Sunday-school just as much as anywhere else. If you invariably begin your teaching in one way, those girls will know just what to expect, and even if at first they like your method, they will weary of it by and by.

Don't let the bright girl answer all the questions. If she will insist upon talking, surprise her some day by making her ask questions instead of answering them. And don't let the dull girl always sit silent.

Even she may be, there must be some subject that she knows something about. Find out what that subject is, if it takes six months to do it; for when you do discover it, you can get her to talk, and when she finds herself able to speak well on one subject, she will be encouraged to venture on another.

Don't always go round the class in regular order with your questions. Skip about. Ask the same question of several scholars, and compare the answers.

Don't spend all your time telling your class about people who lived three thousand years ago, and how they lived, and where they lived. They will have twice as much interest if you tell them about people who are living in these United States, now, in 1888. Just try them, and see if it is not so. Pick out the practical lesson to be taught, and tell them how somebody that you know, or know of, tried to apply that special bit of truth in his daily life, and failed or succeeded as the case may be. Better yet if you can tell them how your yourself have tried. Don't get out of patience of, find out what that subject is, if it takes six months to do it; for when you do discover it, you can get her to talk, and when she finds herself able to speak well on one subject, she will be encouraged to venture on another.

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The funeral service, conducted by the writer, will be always clear and refreshing. As an old-fashioned Methodist, it was always a delight, even up to the latest day, when the pastor came, for him to read the Scriptures and join with her in prayer. She fell asleep at last in her 73rd year, while her daughter repeated, "Jesus, lover of my soul," and never woke again "until the storm of life was past."

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For the Year 1889

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## SPECIMEN COPIES FREE.

Letters on business should be addressed to  
A. S. WEED, Publisher,  
36 Bromfield Street, Boston.

## Review of the Week.

Tuesday, September 25.  
—The bulls capture the Chicago wheat market.  
—The cigar-makers' strike in Havana becomes  
serious.—Bituminous coal found in Connecticut, near  
Southbury.—Chief Justice Fuller banquets in Chicago  
by his legal friends.—The West End Railway allowed to operate  
its cars by electricity.—The railway service in Alabama and Mississip-  
pi practically suspended.—At Jacksonville, 113 new cases, and one  
death. One case at Fernandina.—The defaulter Pitcher compelled to disgorge  
by a Montreal judge. The stolen gold will be  
returned to the Providence bank.—Stanley's interpreter arrives in London; he  
confirms the report of the late Maj. Bartelot's  
brutality to the natives; he thinks Stanley has  
resoled Emin Pasha.—In the U. S. Senate numerous bills introduced  
and the General Deficiency bill amended  
and passed. No important business transacted in  
the House, less than a quorum being present.

Wednesday, September 26.

—Spain declines overtures from the triple alliance.

—Ten vessels wrecked in a hurricane off the  
South African coast.—Russia to adopt measures to prevent Chinese  
immigration to Siberia.—The telegraph lines in Mexico badly demor-  
alized, and in some places ruined.

—Yellow fever decimating St. Jago de Cuba.

—At Jacksonville 143 new cases; but a more  
hopeful feeling prevails.—The Boston school committee refuse to re-  
store Swinton's History as a text-book.—Prince George of Greece betrothed to Prin-  
cess Marguerite, daughter of the Due de Chartres.—Hon. A. W. Beard (Republican) and Col. T.  
W. Higginson (Democratic) nominated for Con-  
gress.—The monument to the Confederate dead at  
St. Louis, Mo., unveiled in the presence of 5,000  
persons.—The Tibetans entirely overcome at Jalapa.  
Pass by Colonel Graham, 400 of them being killed  
or wounded.—One hundred and fifty natives killed at  
Bogomoyo, Zanzibar, in a fight with Germans.  
General uprising is imminent.—One million spindles in Lancashire mills,  
England, commence running on short time, the  
mill-owners' object being to defeat the Amer-  
ican cotton ring.—In the U. S. Senate Sherman's resolution  
concerning Canadian relations discussed. The  
widow of General Sheridan granted an annual  
pension of \$3,500. Only matters of minor impor-  
tance attended to in the House.

Thursday, September 27.

—Great damage done by a storm along the  
New England coast.—Civil Service Commissioner Oberly appointed  
commissioner of Indian affairs.—Sixth annual meeting of the Lake Mohon-  
conference of friends of the Indians.—One hundred and three new cases and eight  
deaths from yellow fever at Jacksonville.—Great destruction to life and property caused  
in Valparaiso, Chile, by a storm and the bursting  
of a reservoir.—Severe earthquake shocks, accompanied by  
thunder and lightning, have caused panic at  
Guayaquil and at Quito, Ecuador.—John Redmond, M. P., returned at Wexford,  
Ireland, from offices under the Crimes act, and  
sentenced to five weeks' imprisonment.—Italian navy at the Tropics because of non-  
payment of wages. The militia called out.—The Senate passes a bill to decide the bound-  
ary line between Connecticut and Rhode Island.  
Mr. Hoar speaks on his bill "to provide for in-  
quests under national authority." In the House,  
a bill passed to forfeit certain lands granted to  
the Northern Pacific Railroad Company. The  
bill for the relief of yellow fever sufferers amended  
and passed.

Friday, September 28.

—A number of persons shot by soldiers who  
were guilty of a religious riot between Hindus  
and Moslems in India.—In a battle in Samoa, King Tamaeave de-  
feated by partisans of the deposed King Malietoa,  
and Mataafa proclaimed king by the victors.—A banquet tendered to the visiting merchants  
in Mechanics' Hall, last evening in this city, was at  
tended by upwards of 1,000 people. Many speeches  
were made.—William R. Foster, Jr., the counsel of the  
Gratuity Fund of the Produce Exchange, New York  
Literature we have read, we find under theYork, discovered to have been robbing the Fund  
by means of forged mortgages; nearly \$200,000  
known to be missing.—Eight deaths from yellow fever in Jackson-  
ville; there were 131 new cases. Pitiful appeals  
made for the relief of the fever refugees. Quar-  
antine regulations relaxed in many places. Bos-  
ton's fund for the yellow fever sufferers now  
amounts to \$11,000.—In the Senate lively personalities occur be-  
tween Mr. Coke and Messrs. Chandler and  
Spooner in the debate on the Louisiana election  
frauds; the conference report on the Study Civil  
bill agreed to. In the House, a resolution to in-  
crease the number and the salary of the officials  
of the Postal Service discussed, but no  
action was taken.

Saturday, September 29.

—Only 85 new cases and five deaths at Jack-  
sonville.—The gale of the 26th the most severe expe-  
rienced of Cape Cod in forty years.—The Transatlantic telegraph line between  
Valparaiso and Buenos Ayres opened.—Starvation and cannibalism reported among  
the Indians of the Northwest Territory.—The Cashier of the Union National Bank of  
Fall River resigns, at the request of Bank Ex-  
aminer Gatchell.—Big frauds in the construction of the Wash-  
ington Aqueduct, connected with the water  
works of that city, discovered.—Yesterday the busiest day at City Hall  
since the assessment of women began. The num-  
ber assessed on Friday 5,217, making a grand  
total to date of 17,618.—Arrangements made for a new fast mail train  
between Boston, New York and Chicago, making  
the run from Chicago to Boston in about twenty-  
seven hours.

Monday, October 1.

—Total number of women assessed in this city  
20,951.—Large numbers of Mormons leaving this  
country to settle in Mexico.—The last spike of the Mexican National  
Railway driven on Saturday.—The present session of Congress already the  
longest in the history of the republic.—Pitcher, who has been on trial in Canada, sen-  
tenced to seven years' imprisonment.—Unveiling of the Longfellow statue in Port-  
land, and its presentation to the city.—Wheat in Chicago goes up to \$2, owing to  
the manipulations of E. P. Hutchinson.—The second congress for the unification of  
the commercial maritime law opens at Brussels.—Business reviving in Jacksonville, but a great  
deal of suffering yet existing and much relief  
needed.—Mr. Blaine and Governor Foraker address an  
immense Republican meeting Saturday evening  
in New York city.—Arrest of Professor Geflecken at Hamburg,  
charged with furnishing the extracts from Emperor  
Frederick's diary to the *Deutsche Rundschau*.

—Specimen copies free.

Letters on business should be addressed to

A. S. WEED, Publisher,  
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Scrofula, Rheumatism, remedies the wasting  
maladies of children, is free from a  
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